





The Princeton Seminary Bulletin



Vol. XLV

SUMMER 1951

Number 1

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THE PRINCETON SEMINARY BULLETIN

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SEMINARY COMMENCEMENT

ACTIVITIES connected with the one hundred and thirty-ninth annual Commencement of the Seminary extended from Sunday, June 3, through Tuesday, June 5. On Sunday afternoon in Miller Chapel Dr. Mackay preached the Baccalaureate Sermon. This was followed by the celebration of the Lord's Supper.

Monday noon witnessed the usual class and club luncheons. A notable event of Monday afternoon was the brief but impressive ceremony of the laying of the cornerstone of the new student center, signaling the reaching of another milestone in the Seminary's history, as the Seminary enters upon an important expansion of its physical plant. The President of the Board of Trustees, Dr. Peter K. Emmons, presided. The Vice-President of the Seminary, Dr. James K. Quay, offered the invocation; the President of the Alumni Council, Dr. Charles T. Leber, read the Scripture; Dr. John A. Mackay delivered the address; the Vice-President Emeritus, Dr. Henry S. Brown, laid the stone; the Chairman of the Alumni Committee for the Student Center, Dr. Allan M. Frew, offered prayer; and Dr. Elmer G. Homrighausen pronounced the benediction. The Seminary Choir sang the anthem "Now Let Every Tongue Adore Thee," and the entire audience joined in singing as a closing hymn "Christ Is Made the Sure Foundation." The thoughts of many were turned toward the larger usefulness which this new student center promises to make possible for the Seminary, through the generosity of the Seminary's alumni and friends.

Dr. and Mrs. Mackay's reception immediately followed the laying of the cornerstone. It was held on the beautiful lawn at "Springdale," and proved as usual to be a delightful occasion.

The Annual Banquet of the Alumni Association took place on Monday evening, with Dr. Charles T. Leber, President of the Alumni Council, in the chair, and with Dr. Mackay delivering the address of the evening.

At the Commencement Exercises, held in the University Chapel on Tuesday morning, Dr. Robert J. McCracken, pastor of the Riverside Church of New York City, delivered the address, and Dr. Mackay spoke Words of Farewell to the Graduating Class. The M.R.E. degree was this year awarded to ten, the B.D. to seventy-seven, the Th.M. to twenty, and the Th.D. to two, making a total of one hundred and nine receiving degrees.

At the Commencement Exercises it was formally announced that the following persons had been elected to membership on the Board of Trustees:

To the Class of 1952:

Allan M. Frew, D.D., Pastor of the First Presbyterian Church of Ardmore, Pennsylvania

Raymond I. Lindquist, D.D., Pastor of the First Presbyterian Church of Orange, New Jersey

To the Class of 1953:

Charles T. Leber, D.D., Chairman of the Administrative Committee of the Presbyterian Board of Foreign Missions

John M. Templeton, of the firm of Templeton, Doddrow and Vance, Incorporated, Investment Counsel, New York City

To the Class of 1954:

Leonard V. Buschman, D.D., Pastor of the Central Presbyterian Church of Summit, New Jersey, as Alumni Trustee

E. Harris Harbison, Ph.D., Charles Lea Professor of History, Princeton University

It is with deep pleasure that the Seminary welcomes these gentlemen to its governing Board.

L.A.L.

CONTRIBUTORS TO THIS ISSUE

The Reverend Robert J. McCracken, D.D., is pastor of the Riverside Church, New York City. His Commencement Address was delivered in the Chapel of Princeton University on June 5, 1951.

"Freedom and American Institutions" by Mr. Ted F. Silvey is one of a series of four addresses given in a

panel discussion in Miller Chapel on February 6. Mr. Silvey is a National Congress of Industrial Organizations Executive. The address by Mr. Halbert M. Jones entitled "The Meaning of Freedom from the Viewpoint of American Business," appeared in the Spring number of the Bulletin.

THE CRAVING FOR SECURITY

ROBERT J. McCracken

JUNG maintained that one of the primary needs of man is to feel secure. How much of our talk nowadays is about that very thing—family security, social security, national security, collective security. Can you think of anything our generation is seeking more? We want security against poverty, against sickness, against unemployment, against old age, against war. Life in the twentieth century is a risky business. As far as productive capacity is concerned we could all be thinking in terms of abundance. Instead what we are thinking of is survival.

This is a craving common at each stage of life—childhood, adolescence, the middle years, old age. It shows itself in every individual as he grows up, sometimes in fear, sometimes in indolence, sometimes in unwillingness, because of the risks involved, to come to grips with life and shoulder responsibility. *Peter Pan* and *Mary Rose* are not extravagant whimsicalities. There is an uncannily accurate reading of one side of human nature in them both, uncannily accurate perhaps because Barrie put so much self-portraiture into them. All the way through life we are beset by a deep longing for security, for four walls and a fireside, for a cozy corner and an armchair and a pair of slippers.

Here and there one comes across complaints that the craving for security is sapping the spirit of this nation. Hanson Baldwin thinks that because of it the pioneer psychology has given way to soft living, and that we are so taken up with collective security that we are forgetting to stress the case for

individual initiative. Sir Oliver Franks, the British Ambassador at Washington, was warning us the other day to be on our guard against establishing a society which mistakes comfort for civilization. It is a real danger. You must have noticed how the advertisers in our newspapers never weary of commending their wares as conducive to easy living. Nothing is praised so much as ease—easy work, easy play. And the idea has taken hold. What schoolboy would prefer a difficult exercise to a simple one? What workman would ask for a hard job rather than a soft one? What preacher would deliberately elect a down-town charge in preference to a residential one? We live in an age which in its craving for security sees ease and comfort as goals to be pursued, and difficulty and hardship as evils to be avoided. What it overlooks is that strength of character, national and personal, can only be gained by roughing it, by facing odds and being disciplined by life. Can you have courage without danger? Can you have sympathy without suffering? Can you have tenderness without weakness or pain?

Even in religion we see the tendency. The only thing that multitudes seek from religion is security. In Maxwell Anderson's play *High Tor* there is a scene in which two men, Briggs and Skimmerhorn, find themselves in a position of grave danger. Their conversation runs thus:

Briggs: Say, do you know any prayers?

Skimmerhorn: I know one.

Briggs: Say it, will you?

Skimmerhorn: Matthew, Mark, Luke
and John,
Bless the bed that I lie on.
Briggs: That's not much good, that
one.
Skimmerhorn: It's the only one I
know.

There is no easing of the danger and
the men resume conversation.

Skimmerhorn: I don't know how to
pray. (A crash)
Briggs (on his knees): O God, I
never did this before and I don't
know how, but keep me safe here
and I'll be a better man. I'll put
candles on the altar, yes, I'll get
that Spring Valley Church fixed
up, the one that's falling down. I
can do a lot for you if you let me
live. O God—

Is there exaggeration in that? Some
perhaps, but not much. There are peo-
ple who turn to religion only because
of what it can do for them—provide an
escape from worry, from sleeplessness,
from fatigue; furnish them with abil-
ity to stand up to life, to make a success
of it, to secure from it the maximum
amount of happiness. To have recourse
to religion, however, for no other rea-
son than the service it can render us is
to exploit it. Not only can it do great
things for us; it expects great things
from us. If anyone makes the point
that Christ habitually offered men se-
curity in the sense of interior peace
and adequacy for life, it has to be
added that he never stopped there, and
he rarely began there. He was always
emphasizing and reiterating the cost of
discipleship. "Strait is the gate" and
"narrow is the way" and "few there
be that find it" was what he said.

As to that Dr. Luccock of Yale has
some pertinent remarks to which the
widest publicity might profitably be
given. "In this day of psychology of
all brands, good, almost good, and
charlatan, the business of not worry-
ing has been elevated into a national
cult. The magic word is 'Relax.' Many
ministers have discovered that word
'relax' and have compressed the whole
Gospel into it. They are almost on the
verge of rewriting the Scriptures to
read, 'If any man will come after me,
let him relax' or 'Go ye into all the
world and keep down your blood pres-
sure.'"

Security is a great boon and in one
form or another we all crave it and are
actively seeking it, but it is not the
highest good. Let us be very clear
about that. Not that we should be kept
safe but that we should be kept loyal,
ought to be our prayer. For security
some have paid far too great a price.
They have supposed it could be ob-
tained by *closing their minds*. John
Henry Newman is an example. He was
a rarely gifted personality, a profound-
ly religious soul, but he had an intellect
that was essentially skeptical. What
was he to do? Was he, like Socrates,
to follow the argument wherever it
might lead *or*—for, as he saw it, this
was the alternative—yield unquestio-
ning obedience to Mother Church? In
the end he adopted the latter course. He
sought the shelter of Rome. He retired
within four walls and tried to persuade
himself that he had reached journey's
end. There are many like him. They
have welcomed security even though
it meant complete submission to au-
thority. Millions did it in the case of
Hitler. Millions are doing it in the
U.S.S.R. T. H. Huxley once expressed
the wish to be wound up like a clock

every morning. The attraction of a mechanistic philosophy, of an unalterable creed, that will relieve us of responsibility is born of this desire. It becomes strong in the forties and grows stronger as each decade passes. We like to jog along in the old and well-worn ruts and are happy if we are left undisturbed. We are instinctively hostile to change; we fear it as though it were somehow subversive; we labor under the illusion that security is dependent on the absence of change, on the preservation of the status quo. It is an illusion because, as Emerson put it, God offers us a choice between truth and ease. We cannot have both. Nothing is static in this world. Our values, our beliefs, our great, historic conceptions of freedom and democracy must be reinterpreted from generation to generation. There is no real security in facing the contingencies of life with a closed mind. What do you suppose Unamuno meant by concluding his book on *The Tragic Sense of Life* with the sentence, "May God deny you peace but give you glory"?

For the sake of security some *surrender their ideals*. They do what we all incline to do; they think of money and its acquisition as essential to security. It is the prime necessity. They have endless faith in it and in its omnipotence. What will men not do for money? The desire of gaining it and the fear of losing it are our chief breeders and propagators of cowardice and corruption. For money men will compromise with honor and principle, keep silent when they should speak out, engage in sharp practices; for money mothers will constrain their daughters into loveless marriages; for money there are those who will sell their bodies and souls. The temptation is not

one that besets a few. It assumes a great variety of forms and in one fashion or another keeps plaguing us all. To resist it we need to take high ground. We need to have standards of conduct and behavior which no pressure, financial or otherwise, can lower. We need to fortify our souls as Carlyle did: "Truth, though the heavens crush me for the following of it; justice, though a whole celestial Lubberland were the price of apostasy!" Not to be kept safe but to be kept loyal should be our prayer.

For the sake of security some *slip out from under their duties and obligations*. They take no active, personal part as citizens, as churchmen, in the tasks that confront our troubled generation, but turn away from it and dodge all dodgable responsibilities. They seek to escape when they should ask for strength to hold their ground, to serve the common good, to believe in man and his future, to work for both, no matter how many or grievous the setbacks. The road to the better world is going to be a long, rough, uphill road. To travel it is going to test our reserves of perseverance, courage and conviction. "We all thought," said Richard Baxter about England's Civil War, "that one battle would end it, but we were all very much mistaken." We, too, had our hopes of a better era when Hitler and Mussolini and the Japanese war lords met defeat. We see now that our diagnosis of our predicament was too superficial. We still have a battle on our hands. This is no time to be dodging our obligations. This is no time to give up our hopes of a better world or to contract out of our responsibility for seeing to it that those hopes take real shape. Security can be bought at too great a price. It will never

be ours if we make criticism a substitute for action, if we grumble about corruption but leave the corrupting agencies unmolested, if we do no more than grumble. That's the low road. Don't take it. Take the high road.

Once again with proud hearts we
make the old surrender,
Once again with high hearts serve
the age to be,
Not for us the warm life of Earth,
secure and tender,
Ours the eternal wandering and warfare
of the sea.

The great souls of the world have not thought of security as the highest good. They have not looked on life as their own, given to them to further their own ends, to enable them to push their fortunes and have a good time. They have not asked for exemption or immunity from the battle or to be sheltered from its dangers and difficulties. "By faith Abraham, when he was called to go out into a place which he should afterwards receive for an inheritance, obeyed; and he went out, not knowing whither he went." Security was not the first consideration with the Father of the Faithful. Nor, to take a very different case, was it with Socrates. Do you remember his speech to his judges at his trial?

If you were to say to me, "Socrates, this time we will let you go, but on this condition, that you cease from carrying on this search of yours, and from philosophy; if you are found following these pursuits again, you shall die"; I say, if you offered to let me go on these terms, I should reply, "Athenians, I hold you in the highest

regard and love, but I will obey God rather than you; and as long as I have breath and strength I will not cease from philosophy, and from exhorting you, and declaring the truth to every one of you whom I meet, saying as I am wont, 'You are a citizen of Athens, a city which is very great and very famous for wisdom and power of mind. Are you not ashamed of caring so much for the making of money, and for reputation? Will you not think or care about wisdom, and truth, and the perfection of your soul?' " And, therefore, Athenians, either acquit me or do not acquit me; but be sure that I shall not alter my way of life; no, not if I have to die for it many times.

In every age and among all religions God has had gallant servants of the common good who have lived in scorn of circumstance, who have put truth and justice and principle first regardless of the cost to themselves, who have died in faith, not having received the promises, but with their faces turned in the direction of the promises, and certain of their validation and fulfillment. John Masefield was thinking of that great and honorable company when he wrote:

Not for us are content, and quiet,
and peace of mind,
For we go seeking a city that we
shall never find.
Only the road, and the dawn, the sun,
and the wind, and the rain,
And the watch-fires under the stars,
and sleep, and the road again.
We travel the dusty road, till the
light of the day is dim,
And the sunset shows its spires,
away on the world's rim.

Yes, all through life we crave security, long for four walls and a fireside, for a cozy corner and an arm-chair and a pair of slippers. But where has God had his dealings with men? By the fireside? Open your Bible and what do you find? It is on the wind-swept hill that the bush burns. It is on Sinai, amid thunder and lightning, that the word is spoken and the command given. It is on a stony pillow that men have dreamed of the ladder of communication between earth and heaven. Not when all was going well with them but when they were up against odds, contending against adversaries without and within, has God come mightily in renewal of life to men. Which perchance explains the prayer entry in George Whitefield's *Journal*: "When Thou seest me in danger of nestling,—in pity—in tender pity—put a thorn in my nest to prevent me from it."

Where is the final security? Is it in lands or houses or bonds in the bank? It is not. Is it in tanks, aircraft carriers, atomic bombs? It is not. Then where is it? It is in our faith in God. It is in our experience of God. It is the way of life that results from such faith and experience. Everything that is of value is se-

cure in Him. Said old John Newton, "If you think you see the ark of the Lord falling, you can be quite sure that that is due to a swimming in your own head." If the work we do and the words we say are in line with the eternal purposes, they will stand. And His purposes, not our comfort, are what matter most.

It fortifies my soul to know
That though I perish, Truth is so;
That, wheresoe'er I stray and range,
Whate'er I do, Thou dost not change;
That, if I slip, Thou dost not fall.

With this for our faith we can meet and match our times. We can take the high road and gird ourselves for a conflict whose issue is sure. This is the victory that overcometh the world, even our faith.

PRAYER

O God, keep alive in our hearts the adventurous spirit which makes men scorn the way of safety, so that Thy will be done. For so only shall we be worthy of those courageous souls who in every age have ventured all in obedience to Thy call, and for whom the trumpets have sounded on the other side. Amen.

THE PRESIDENT'S PAGE

CHERISH THE COMMUNION OF SAINTS¹

Members of the Graduating Class:

IT WOULD not be fitting that I should add many words to those most eloquent and unforgettable words to which you have just listened. It is expected, however, that I should address some words of farewell to those who sit where you sit here today. I do so in the name of the Faculty of the Seminary, and in the name, also, of friends and companions of yours, members of our Seminary family, who remain behind. What I would leave with you is this deep desire: *Cherish the communion of saints.*

Many a time in Miller Chapel we recited together the Apostles' Creed, that most venerable and beloved of the ancient symbols of faith. We often said in unison: "I believe in the communion of saints." Today I say to you: Cherish the communion of saints, first of all, *as a precious memory of yesterday.*

You found among members of our Seminary family men and women who met the New Testament requirement of sainthood. They were not perfect people; they had many faults. But the measure of Christian sainthood is not spiritual perfection but sincere, abiding devotion to Jesus Christ. Saints in the New Testament are simply "Christ's men and women."

Many of you, I know, were surprised to find that people belonging to denominations different from your own, and coming from other religious backgrounds than that to which you had been accustomed, should appear to be "saints" according to the New Testament standard. As members of the Seminary family you have experienced, in these last years, in classroom and on the campus, in eating and studying together, in worshiping and working and playing together, in all the aspects of our common life, the reality of the communion of saints. You have done so across all denominational boundaries and above all racial antipathies. You have sensed the fact that the most diverse kinds of people can be and are "Christ's men and women," saints in the New Testament sense, and you came to treat them as such. I say to you today, cherish dearly this memory of yesterday.

But I would not have you leave this sanctuary feeling that the communion of saints can be no more than a memory to inspire your hearts. So I pass on immediately to say: Cherish the communion of saints *as a goal for tomorrow.*

Never forget that the thing you have experienced as members of the Princeton Seminary family must constitute the goal of all your striving, to feel and

¹ Words of Farewell to the Class of 1951 by President Mackay.

manifest in your lives the reality of the communion of saints. Why? For one thing, it is only in the communion of saints that you can achieve spiritual maturity. Never allow denominational boundaries or theological differences or personal antipathies to alienate you from your brethren and to keep you from the fullest manifestation of the communion of saints. I do not mean that you should ever sacrifice truth. I hope you never will do that. But I equally hope you will never forget that love is a part, and a very basic part, of the Christian truth.

And remember this too. That saints should hold communion with one another is the heart's desire of Jesus Christ. Those Christians who are not ashamed to show their love for one another are the Christians who become spiritually mature, who really grow up.

Not only so; it is necessary to cultivate and cherish the communion of saints for more than personal reasons. You must do so in order to express the solidarity which should ever mark the Church of Jesus Christ, the Church which is His Body, the Church which is His temple. So I say to you, feel yourselves to be members of a community which is larger than your own Church fellowship. Have all the mobility and strength of the Body of Christ which requires Christian togetherness. As stones in that living Temple whose corner stone is Christ, strive to grow together "into the measure of the stature of His fullness." In a hostile world, in a revolutionary time, never let the memory of the Christian fellowship of yesterday fail to inspire you on your way towards tomorrow. Never divert your gaze from the communion of saints as the lodestar of all your living and achievement.

We have been together, let us stay together on life's road. May He whose holy companionship has made us one keep us one from now to the end of the way. Till the sun goes down and a new morning breaks for "all the saints who from their labors rest," *Cherish the communion of saints!*

ALUMNI HALL

JAMES K. QUAY

BY ACTION of the Board of Trustees, the official name of the new Student Center is to be "Alumni Hall." This is in recognition of the large part played by the Alumni of Princeton Seminary in raising the funds for the construction of this magnificent building now being erected on the campus.

Some ten years ago many loyal Alumni cooperated with Dr. Henry Seymour Brown when a drive for this building produced \$235,000. A very considerable proportion of the funds in the present drive has been raised by the Alumni under the able leadership of Dr. Allan M. Frew. On the occasion of the laying of the cornerstone at Commencement time it was fitting that both Dr. Brown and Dr. Frew, as representing this great Alumni effort, should participate in the ceremony.

In the days when the first drive was launched the anticipated cost of the building was \$360,000. Today the construction is proceeding under a ceiling price of \$900,000 for building and furnishings. Seven hundred thousand dollars of this amount is now in hand in cash and bona fide pledges. Of this amount \$100,000 involves two condi-

tional pledges that will be paid as soon as we reach the \$750,000 mark. This will leave \$150,000 more to be secured before we attain the \$900,000 total.

It is highly important that this final figure of \$900,000 in cash or pledges be reached by December thirty-first of this year, because on January first of 1952 we shall be fully committed to the thirty-months drive under the Presbyterian Laymen for twelve million dollars for Church Extension and Theological Seminaries.

If you have not already responded to Dr. Frew's appeals on the present drive, your help now as we approach the hour of victory will be doubly appreciated.

Alumni Hall will be the first new building to be erected on the Princeton campus since Hodge Hall was built fifty-seven years ago. It will be the spear point of Princeton Seminary's great forward movement for buildings and endowment to meet its present tremendous opportunities in the service of Christ and the Church. I know you will wish to have a share in the enterprise.

FREEDOM AND AMERICAN INSTITUTIONS

TED F. SILVEY

FROM MY position in organized labor, I see freedom as a principle of human relations in contrast to enforced normalcy, orthodoxy and conformity to the status quo. Freedom means diversity—diversity of ideas and of democratic actions in carrying out ideas. Freedom then is a constant challenge to normalcy, orthodoxy and conformity.

When Thomas Jefferson was establishing the University of Virginia, he wrote to prospective members of the faculty:

“This institution will be based on the illimitable freedom of the human mind. For here we are not afraid to follow truth wherever it may lead, nor to tolerate error so long as freedom is left free to combat it.”

It is good we have a current comparable command to freedom. In 1954 Columbia University will be 200 years old. President Eisenhower has sent invitations to 750 institutions of higher learning all over the world asking their participation in the 200th Anniversary Ceremony. In part, he said:

“In considering what would be the most appropriate theme for Columbia to emphasize in its celebration, the trustees, aided by a committee representing the faculties, students and alumni, have agreed that there is one principle which all free universities unfailingly must defend. This is the ideal of full freedom of scholarly inquiry and expression, the right of

mankind to knowledge and the free use thereof. For many centuries the civilized world has held out that this privilege is essential to human liberty, welfare and progress. Unhappily, it is now being subjected to serious and systematic attack in many lands.”

Let me pick up only one more citation from a college campus. An economist friend of mine at Ohio State University a dozen years ago was called before a State legislative committee of inquiry. Among other things he was asked if communism was taught at the State University. He answered, “Yes, they teach communism in the Political Science Department and they also teach tuberculosis, syphilis and cancer in the Medical School.” It is the very essence of freedom to inquire about everything, that people may know enough to separate the socially good and the socially evil.

When I had my first extensive investigation by the FBI, I quickly listed the publications of the Communist Party to which I had in the past been a subscriber, and explained that I subscribed to and read these documents for the same reason that FBI agents subscribed to and read them—so as more adequately to know what these enemies of freedom were talking about and doing so that I could more effectively oppose them in the labor movement.

I noted the other day that the communist publication *Daily Worker* was in financial difficulties because it now

has so few subscribers. I observe that if all the FBI subscriptions were cancelled, the publication probably would have to fold up right away!

It is dictatorship which requires adherence to normalcy, orthodoxy and conformity. Hitler could not permit free inquiry; the scientists were persecuted—even the scientists who experimented with heavy water and other questions which led to the release by man of atomic energy. Because they could not have freedom under Hitler, these scientists escaped their persecution by coming to the United States and their skill and genius were available to democracy.

The same dictatorship now exists in the Soviet Union. Soviet demand for orthodoxy and conformity has extended even into the field of genetics. It has been politically determined that the Mendelian Theory is incorrect. The Lysenko denials of Mendel are the orthodox doctrines which the Soviet scientists must accept.

Even Henry Wallace at the height of his captivity in the Communist-controlled Progressive Party knew from his own scientific background that tails could be cut off newborn puppy dogs for hundreds of generations and new puppies always would be born with tails.

The Soviets may politically repeal Mendel and others, but the scientific truth these men have discovered continues in the stream of free inquiry that cannot politically be declared orthodox or unorthodox. These ideas cannot be politically required to be conformed to or rejected. The opportunity to inquire, to supplement or question any point is essential for continued scientific progress.

Freedom and Economic Affairs

From my position in the labor movement, I will dwell on freedom in relation to economic matters. We think there is, in economic matters, no eternal verity of established patterns. Democracy must reach into industry and the employment relationship just as it reaches into the government, the school, the family, the laboratory and the church. We call this "industrial democracy."

The devotion of the U.S. labor movement to this country and its institutions arises out of the freedom of workers to organize into unions and by negotiations and/or strikes to establish industrial democracy. Industrial democracy in American industry has been attained at a very great cost, paid for in the largest part by the workers themselves.

Labor knows the value of this extension of freedom and democracy through collective bargaining into the industrial area because of a terrific and costly struggle lasting two centuries, which is still going on. The entire hearings of the Senate LaFollette Committee on Civil Liberties and the Rights of Labor in the mid-1930's revealed industrial tyranny against which the labor movement constantly has struggled. The price that was paid by labor was very high, but the people of labor know that the price of freedom in any area always is high.

There is a difference between the way American trade unions and those in European countries approach this question of democracy at the work place. The German unions particularly have made a great political issue out of *Mitbestimmungsrecht*—the right of participation by workers with management in decisions of management.

Ideology and Pragmatism

In the United States we have not fought for *Mitbestimmungsrecht* as an ideological issue, but have been quite pragmatic about issues and questions which affect the workers at their employment. Does a manufacturer wish to introduce new highspeed automatic machinery and rearrange an assembly line so that only three jobs exist where eight were needed before? In these times, with a labor movement of strength and power more nearly adequate to meet the great financial and industrial power of owners, the union can look at such a proposal with favor but always with the questions:

What are we going to do with the five men whose jobs are displaced by new machinery? Where will we place them in other operations in the plant? What will their wage rate be? Are they in need of re-training? Isn't this cost of readjusting displaced workers a proper charge against the product, in the same way that the depreciation of the new machinery is charged? What is to be the wage of the three men who, with the new machinery, are now able to produce as much as it took eight men to turn out with old equipment?

By the time all these questions are negotiated and the answers found, labor has participated jointly with man-

agement in decisions that management makes—at least in the industrial relations field.¹ Multiply this one example by a hundred thousand instances in all industries throughout the country on a great many different questions and the trade union movement in the United States feels that it has accomplished *Mitbestimmungsrecht*. We call it free collective bargaining.

Diversity of Ideas Opposed

Diversity of ideas and actions as an expression of freedom has always been opposed, most often by vested industrial and financial interests in society. This opposition is found in some segments of our political parties, in many newspapers and other instruments of public opinion, and too often in the church and its functionaries.

It is not difficult to find subjects about which this conflict has gone on and is going on between normalcy, orthodoxy and conformity, and diversity of ideas in freedom of expression and action.

The conflict is seen historically in these few things:

Advocacy of the abolition of slavery. The Civil War involved economic conflict between the rising Northern manufacturers and bankers and the conformity and orthodoxy of the Southern planter-merchant system. The churches got very much involved. In the violence of these conflicts, we look back without too much satisfaction at the number of churchmen who raised their voices in support of slavery, not even hesitating to quote St. Paul's Letter to Philemon to the effect that Onesimus should take his status of slavery in an obedient manner. Freedom expressed in the advocacy of the end of slavery and the way the church got into the fight has

¹In other fields, of course, the U.S. labor movement does look to participation with management in certain decisions, through political action. The question of administered prices by private business, and the question of price control in the current defense mobilization effort, both are being given great attention by trade union leaders. This relatively new trade union interest is aimed not only to protect the wages of trade union members, but is deliberately considered to be of great value to the economically unorganized salaried and professional people.

involved fundamental cleavages that remain with us to this day. The healing process in the Baptists, Methodists and Presbyterian churches is not yet finished. Some of the North and South church divisions are re-united; some of the others are going to be hard put to get it re-united by the 1961 century target date.

Advocacy of the income tax. Early in this century our first federal income tax law was declared unconstitutional. A great conflict raged. There was freedom to discuss the matter and to act through democratic processes to settle it. The second federal income tax law has stood. In our technological civilization it has been imperative, because there are many sources of wealth other than that of land ownership, which obtained in a more primitive society. Advocacy of the free direct election of U.S. Senators, of the question of suffrage for women, of the matter of prohibition and its repeal—these and many others show the conflict which freedom brings.

Preachers and Union Organization

As a labor man, I speak strongly of diversity of ideas and freedom of action in advocacy of the organization of workers into trade unions. One of the significant things now going on in our country is the organization of the industrial workers in our Southern States. There is a renaissance in the South. One part of this rebirth of a portion of our country which has lagged is in this very matter of the free trade unions and their effective collective bargaining with employers. An interesting facet is that these new unions are not just local affairs, but they are tied in and integrated with national unions (even International Unions when there are

Locals in Canada). Thus the workers in each industry are able to support one another.

The churches again find themselves in this question. There is the story of the Southern mill town minister who preaches to a group of workers, sometimes on company property and on company time, to set forth evangelistically to them that if they would join the CIO, it would be a confession they do not have faith in Jesus, because the possession of such faith would mean that they would know He would take care of them without a union and collective bargaining!

So the labor union conducting an organizing drive in some of these remote towns finds the necessity to protect the Christian progressive preacher who has social understanding by helping him build his church and support its operations, so that he will not be utterly dependent on largesse of the dominant mill or factory owner in the town.

Freedom in Other Issues

There are more things which involve these questions of Christianity, freedom and power. For organized labor, freedom means diversity of ideas and action in advocacy of full employment. Loaves and fishes are an essential part of the needs of the full man and, while one cannot emphasize his material needs at the expense of his moral and spiritual needs, neither can these basic necessities be ignored in the Christian approach. Is this not what Jesus meant when he said men should not be given a stone when they ask for bread? Labor does not believe that freedom means, as Anatole France said, "the right to beg one's bread in the streets and at night to sleep under a bridge."

The technological nature of society

today and the interdependence of all its parts and places are in distinct contrast to the self-contained economic unit of a colonial village in pioneer days. Thus, full employment is an essential part of Christianity, freedom and power. The people, through their free democratic processes, can insist on the opportunity to work for a living.

Organized labor makes an advocacy of public enterprise for slum clearance and new housing. Private enterprise cannot do the job, even if it willed to do so. These cancerous growths in our great cities which we call slums are the product of a couple of centuries of misuse of land, with evil social consequences that no individual should be forced to endure by living in them. No private investor can be expected to replace them with clean, adequate, light and modern housing at an un-economic rent. Since an un-economic rent is all that present slum dwellers can afford to pay, public enterprise must step in through condemnation of the slums and their replacement with decent housing, in which Christian principles and Christian living better can be expressed.

Organized labor makes advocacy of health insurance, social security, pensions, aid to dependent children and other principles which we are learning to apply through the insurance method in the social field. Again free individuals can have their society exercise responsibility and the power to do things which individuals cannot do for themselves.

Insurance Method in Human Welfare

The extension of the insurance method into the social field, such as the proposed prepaid medical care plan, is an extension of freedom. The people who oppose this, deliberately or unwittingly,

mix up medical research, prophylaxis and therapy with economic doctrines prevailing when the science and art of healing was in the stage of old wives' potions and incantations. The economics of medical care need to be brought up-to-date to match the outstanding achievements of medical science in the treatment of disease and the maintenance of health. The proposed prepaid medical care plan through the insurance method is a desirable device, that doctors may more adequately and more promptly be paid for their outstanding services.

Another of our points is advocacy of an excess profits tax, to take away from private owners tremendous wealth they do not create, but which has been made for them by public enterprise or by the turn of events. For example, a manufacturer of medical and surgical supplies who is financially on his last legs, by the accident of military conflict suddenly has a tremendous market and makes fabulous profits—not because he exercised initiative or management skill, but because a new market accidentally created for him made great riches instead of bankruptcy his lot. This wealth is not privately made and should not be privately owned.

The excess profits tax in every one of these circumstances becomes the instrument where publicly created wealth can be applied to publicly created needs, instead of the unchristian method of letting it collect in ever larger sums in ever fewer hands to the detriment of the mass of people. Yes! even to the detriment so many times of the people who themselves possess it.

Speculation in Essential Commodities

In the last session of Congress, there was in connection with the passage of

the Defense Production Act, labor's advocacy of control of commodity speculation. The reactionary forces and individuals with money who choose to gamble in the necessities of families, and of our government in this time of crisis, prefer to rig markets, create monopoly pools and corner the market to bid up prices which we all have to pay. So a few men with money in a strategic position can open or close the valves of supply on the basis of their greed for profits, even though they did no work to raise and process the commodities, neither did they ever so much as personally touch tons of wheat, bales of cotton, pounds of tin or gallons of molasses on which they build their fortunes.

Christianity and freedom mean advocacy of a Civil Rights Program. The constituent parts are elimination of the poll tax as a bar against voting, and removal of discrimination against Negroes merely because their skin is dark. Tied up in this whole business is the institution of sharecropping, a medieval and unchristian practice which draws in its wake in some places in our country situations that are virtual peonage.

Currently we are indulging our freedom and some of us are expressing our Christianity in behalf of the mass of our people by advocating the Civil Rights Program. Some progress is being made against discrimination in personal service, employment, education, the professions, and even in church attendance itself.

"Welfare State" a Christian Concept

All these other issues espoused and supported by the labor movement and progressive citizens have been lumped

together by the opposition under the name "Welfare State"—a phrase intended to be opprobrious. I remind you, whenever Welfare State is used in this manner, it would be wise to consider that passage in Acts which reveals that the very word "Christian" first was applied to the followers of Jesus at Antioch in derision and scorn.

Former Secretary of State James Byrnes has made a speech attacking progressive legislative proposals, using the phrase Welfare State to express his opposition, and warning that each citizen would become a slave "pulling an oar in the galley of the State." No one would deny that governments can become tyrannical and oppressive and destroy freedom the same as any other human institution. As we look out over the world, the truth of this is evident. But dictatorships have not come in those countries of the world where Christianity and the expression of it in daily affairs of men through the church has been progressive.

I contend there is an anchor point between unfettered license and unfettered tyranny. This anchor point democratically moves with the ability of the people to give up little freedoms in order to get a bigger freedom.

I use as an illustration the matter of automobile traffic in our modern cities. Owning and using a car, as individuals we are prohibited from going through a red light, from exceeding a certain speed limit, from entering a one-way street, from parking in places not permitted, from making left turns at certain intersections, by being required to register our car with a license plate, and by being required to have a driver's license.

Self-Imposed Restrictions Bring Freedom

All these things are violations of our individual freedom, yet we voluntarily and democratically accept these limitations of freedom in order to get a greater freedom, which is to use our cars in a cooperative manner that enables us to get along and be safe in traffic. However, at the same time we give to a local police force or a state highway patrol control over us in these things, we do not permit them to tell us for what purpose we shall use our cars.

If we want to drive for a Sunday outing at the beach, or to visit a Western national park on a vacation trip, or carry ourselves and our baggage to see friends and relatives, or drive down to the dairy to buy some ice cream—these things are strictly our own business and should an officer of the law attempt to violate that freedom of choice, we would say No! we did not give you that authority.

The anchor point, therefore, in the preservation of freedom is that place where we accept limitations because, in the nature of our society and our modern living, we find our personal advantage and well-being lies in cooperation with members of the larger group.

This is also true in the field of social welfare and economic security. We give up or require to be given up certain individual liberties which when they are exercised hurt us as members of a group. We seek ways to organize our institutions economically, politically and so-

cially to secure a greater freedom. This anchor point becomes the fulcrum, as it were, of a society where the individual members get security without surrendering basic freedoms. Thus, democracy can avoid the evils of the Communist State, where men for a little bread have been persuaded that other men better can attend to their freedoms.

Christian Principles and Human Relations

All this means that we organize power in our technological society on the basis that we can do some things together which we cannot do separately. This is Christianity in action. In social security and human welfare, it is the insurance method. In economic relations, it is collective bargaining and industrial democracy. In political association, it is our civil rights and the franchise.

I would like to quote you the statement of William Lloyd Garrison in his first issue of the *Liberator* magazine. Writing of his zeal to abolish slavery, he stated: "The apathy of the people is enough to make the very statues leap from their pedestals and to hasten the resurrection of the dead . . . I am in earnest, I will not equivocate, I will not retreat a single inch and I will be heard."

With this attitude one does not consider his service of Christianity or his being a good citizen as an enforced normalcy, orthodoxy or conformity to the status quo.

DEGREES, FELLOWSHIPS AND PRIZES

The following degrees were conferred at the Commencement on June 5th:

Masters of Religious Education (Prin.)

- Margaret Anderson Allison, B.S. State Teachers College, Trenton, N.J., 1945
Elizabeth Anne Bulger, A.B. University of Buffalo, 1948
Jean Gertrude Carlson, A.B. New Jersey College for Women, 1947
Emily Frances Deeter, A.B. Grove City College, 1947
Catherine Sumner Hagerman, A.B. Juniata College, 1940
Dorothy Faye Kirkwood, A.B. Lewis and Clark College, 1947; B.M. 1948
Genevieve Kozinski, B.S. State Teachers College, Trenton, N.J., 1948
Elene Ruth Roussey, B.S. University of Pennsylvania, 1948
Rosalind Lorena Swan, A.B. Fresno State College, 1946
Emma Aminta Willis, A.B. Wilson College, 1946

Bachelors of Divinity

- David Richard Aaronson, A.B. Wheaton College, 1948
James Abner Allison, Jr., A.B. Virginia Military Institute, 1948
James Ford Armstrong, A.B. Occidental College, 1949
Carl Stine Berninger, B.S. State Teachers College, Bloomsburg, Pa., 1943
John Albert Bollier, A.B. University of Michigan, 1948
Donald Milton Bower, Bach. of Arch. Western Reserve University, 1940
Fred Odell Brewton, Jr., A.B. Austin College, 1948

- Robert Louis Briggs, Jr., A.B. University of Pennsylvania, 1948
Joseph Gordon Buller, A.B. Occidental College, 1948
Donald Graham Burt, A.B. Wheaton College, 1946
Cleo Walter Buxton, B.S. Michigan State College, 1942
John Rossiter Chandler, A.B. Occidental College, 1948
Harry Eugene Chase, IV, A.B. San Diego State College, 1948
Kenneth Earl Chittick, A.B. Temple University, 1948
Harry Bovard Cox, III, A.B. John B. Stetson University, 1948
Bruce Davis, A.B. Hamilton College, 1948
Robert Warren Dickson, A.B. University of Pittsburgh, 1948
Edward William Diehl, A.B. Princeton University, 1948
Robert Earle Du Bois, A.B. Temple University, 1948
Harlan Charles Durfee, A.B. Ursinus College, 1948
Eugene William Ebert, A.B. Bloomfield College and Seminary, 1948
James Knowles Egly, B.S. Northwestern University, 1946
Douglas James Elwood, A.B. Wheaton College, 1947
Richard Ray Eshler, A.B. Grove City College, 1948
Malcolm Richard Evans, A.B. Lafayette College, 1948
Rowland Wickes Folensbee, B.S. Rutgers University, 1948
Charles Edward Gammon, A.B. Princeton University, 1948
Alfred John Gerdel, Jr., A.B. John Brown University, 1947

- Donald Richey Gibson, A.B. Ohio State University, 1948
- Richard Reynolds Gilbert, A.B. University of Georgia, 1947
- George Frederick Gillette, A.B. Maryville College, 1948
- Chalmers Holmes Goshorn, Jr., A.B. Waynesburg College, 1948
- Kathleen Violet Graham, A.B. Grove City College, 1948
- Susie Adelaide Grier, A.B. Erskine College, 1947
- Neill Quinn Hamilton, B.S. Duke University, 1946
- Donald Claire Hawthorne, A.B. Wheaton College, 1948
- Neal Norton Herndon, Jr., A.B. Washington and Lee University, 1948
- Bruce Mackay Hile, A.B. Lafayette College, 1948
- Charles Ernest Hurst, A.B. Heidelberg College, 1948
- Robert Bender Jacoby, B.S. Franklin and Marshall College, 1946
- Philip Reed Jones, A.B. Pennsylvania State College, 1948
- Ralph Hunter Keen, A.B. University of Pennsylvania, 1948
- Frederick Richard Kling, A.B. Houghton College, 1948
- John George Mancini, A.B. Upsala College, 1948
- Ira Wilson Marshall, Jr., B.S. University of Pittsburgh, 1948
- Frank Clyde Marvin, Jr., A.B. University of Pittsburgh, 1948
- Arthur Edwin Matott, A.B. Drew University, 1948
- Maurice Scott McClure, A.B. Maryville College, 1948
- David Coyle McCulloch, A.B. University of California at Los Angeles, 1948
- Donald Earl Meeder, A.B. Waynesburg College, 1948
- Clyde Landis Mellinger, Jr., A.B. Juniata College, 1948
- Henry Emerson Meredith, A.B. Western Maryland College, 1947
- Oscar Thomas Miles, Jr., A.B. Muskingum College, 1948
- John Wolf Miller, A.B. Goshen College, 1948
- Virginia Jean Mould, A.B. Oberlin College, 1948
- John Kreffes Mount, B.S. University of Rochester, 1947
- Carl Calvin Murray, A.B. Maryville College, 1948
- William Ward Murray, B.S. University of California, 1947
- Arthur Paul Noble, A.B. Grove City College, 1948
- Thomas William Nyquist, A.B. University of Minnesota, 1948
- Warren William Ost, A.B. University of Minnesota, 1948
- Horace Matthew Patton, A.B. Temple University, 1948
- Leslie Eugene Pritchard, A.B. College of Wooster, 1948
- George Henry Ramsey, B.S. Anderson College, 1946
- Robert Allen Reed, A.B. Wheaton College, 1948
- Robert Abner Reighart, A.B. University of Pittsburgh, 1948
- Richard Detweiler Rettew, A.B. University of Pennsylvania, 1948
- John Emerson Shettel, A.B. Hendrix College, 1948
- Herman Theodore Silvius, III, A.B. University of California, 1948
- John Kise Stoner, A.B. Bob Jones College, 1948
- Charles Franklin Stratton, B.S. Trinity College, Connecticut, 1948
- Ralph Albert Tamaccio, B.S. Temple University, 1948
- John Thompson, A.B. Texas Christian University, 1945

Fred Aleph Trimble, Jr., A.B. University of Delaware, 1948
 John Crew Tyler, A.B. Wheaton College, 1948
 George William Vogel, Jr., A.B. Maryville College, 1948
 Leonard Alvin Watson, A.B. Whitworth College, 1948

Masters of Theology

Chrysostom Arangaden, Malabar Christian College, India, 1934, B.D. United Theological College, Bangalore, 1944
 John Lawrence Burkholder, A.B. Goshen College, 1939, B.D. Lutheran Theological Seminary, Gettysburg, 1942
 John David Burton, A.B. Park College, 1943, B.D. Princeton Theological Seminary, 1945
 Rowland Lenoire Carlson, A.B. Kletzing College, 1942, B.D. Asbury Theological Seminary, 1948
 Ming-chang Chao, A.B. University of Shanghai, 1944, B.D. Southern Baptist Theological Seminary, 1950
 Sung-Chun Chun, Aoyama-Gakuin, Tokyo, 1937, Aoyama-Gakuin Theological Seminary, 1940
 Kenneth J. Dale, A.B. Bethany College, 1946, B.D. Augustana Theological Seminary, 1950
 William Albert Grubb, A.B. University of California at Los Angeles, 1947, B.D. Princeton Theological Seminary, 1950
 Peter Max Gottfried Hertzberg, The Gymnasium, Hofgeismar, Germany, 1945, University of Marburg, 1950
 Fritzhermann Keienburg, University of Münster, 1944, Bethel Theological School, Germany, 1948
 Robert Keith Kelley, A.B. University of California at Los Angeles, 1945,

B.D. Princeton Theological Seminary, 1948
 John Philip Lee, A.B. Wheaton College, 1940, S.T.B. Biblical Seminary in New York, 1943
 John Jung-Kuang Lü, A.B. Peking National University, China, 1946, B.D. School of Religion, Yenching University, 1949
 James Perry Martin, B.A.Sc. University of British Columbia, 1946, B.D. Princeton Theological Seminary, 1950
 George Bertram Mather, A.B. University of Toronto, 1941, M.A., 1942, B.D. Emmanuel College, Toronto, 1950
 Reinhard Neubauer, University of Heidelberg, Germany, University of Marburg, 1950
 Richard Burdge Norton, A.B. University of Dubuque, 1941, B.D. Princeton Theological Seminary, 1944
 Paul Humphrey Richards, B.E.E. Georgia Institute of Technology, 1946, B.D. Union Theological Seminary, Virginia, 1950
 George Robert Wirth, A.B. Brooklyn College, 1942, B.D. Princeton Theological Seminary, 1949
 Carlos Quentin Withrow, Th.B. Anderson College, 1947, B.D. Duke University Divinity School, 1950

Doctors of Theology

William Howard Kenneth Narum, A.B. St. Olaf College, 1943, Th.B. Luther Theological Seminary, Minnesota, 1945, Th.M. Princeton Theological Seminary, 1946
 Thesis: *A Study of the Eschatological Motifs of the Christian Life*
 Clifton Earl Olmstead, A.B. The American University, 1946, B.D.

Princeton Theological Seminary,
1949

Thesis: *A History of the Presbytery of
Washington City*

Prizes on the Samuel Robinson Foun-
dation to

Julian Alexander, Jr.
Sherwood William Anderson
Warren Herbert Ball
John Rainer Bodo
William Moore Boyce, Jr.
Robert Louis Briggs, Jr.
Jean Vivian Brownson
Calvin Wight Cook
Beverly Roy Cosby
Alexander Crossan, Jr.
Richard Graham Douse
Emily Frances Deeter
Douglas James Elwood
Jeanne Marie Farrar
Charles Edward Gammon
Betty Jean Gilmer
Susie Adelaide Grier
William Albert Grubb
Catherine Sumner Hagerman
Neill Quinn Hamilton
Charles John Hooker, Jr.
Donald Allen Hostetter
Robert Bender Jacoby
John Calvin Knox Jackson
Ralph Hunter Keen
Dorothy Faye Kirkwood
Frederick Richard Kling
Lester Claire Lee
Leslie Gene Mayo
John Dana MacInnes
Maurice Scott McClure
John Francis McConaughy
Robert Leon McKim
Virginia Jean Mould
Carl Calvin Murray
Willis Hunting Newton, Jr.
Richard James Omen

Robert Emil Palmer
Horace Matthew Patton
George Wayne Plummer
Merle Edwin Porter
Ned Earle Richardson
Jean McRae Ross
Raymond Kenneth Rossnagel
Elene Ruth Roussey
Bertram Harvey Rutan
Charles Richard Sheppard
John Emerson Shettel
William Ernest Slough
John Thompson
Sara Eunice Wenstrom
Robert Allan Wieman

The Scribner Prize in New Testament
Literature to

Charles Franklin Stratton

The Greir-Davies Prizes in Homiletics
and Speech to

First—Oscar Thomas Miles, Jr.

Second—Harry Bovard Cox, III

The Robert L. Maitland Prizes in New
Testament Exegesis to

First—Ruth Grob

Second—Alexander Crossan, Jr.

The Robert L. Maitland Prize in Eng-
lish Bible to

Douglas James Elwood

The First Mary Long Greir Prizes in
Speech to

Middler—John Edwin Smylie

Junior—Frederick Jenks Beebe

The Second Mary Long Greir Prizes to
Middler—Arlan Paul Dohrenburg

Junior—Thomas Ashton Ewing

The John Finley McLaren Prizes to

First—Edwin Marshall Good

Second—Morton Stanley Taylor

The Benjamin Stanton Prize to

Robert Allan Wieman

The Archibald Alexander Prizes to

Leonard Henry Evans

Donald Robert Lundquist

PRINCETONIANA

LEFFERTS A. LOETSCHER

THE FACULTY

THE promotion of Dr. Donald Hugh Gard from Instructor in Old Testament to Assistant Professor of Old Testament and of the Reverend Wilbert John Beeners from Instructor in Speech to Assistant Professor of Speech has been announced. Both of these gentlemen are to be congratulated on their well deserved recognition. Dr. Wevers, who has been Assistant Professor of Old Testament, has accepted a call to the Semitics Department of Emmanuel College, Toronto University.

Dr. Homrighausen was appointed Vice-Moderator of the 1951 General Assembly and served with distinction to himself and to the Seminary.

While Dean Roberts is absent in Great Britain on sabbatical leave during this summer and the fall term, Dr. Butler will serve as Acting Dean. This will maintain continuity of administration of this office during the important weeks when students are matriculating and becoming adjusted to the work of a new academic year. Best wishes are extended to Dr. Butler in his important responsibility.

Dr. Kuist, as stated in a previous issue of this Bulletin, has been spending last term and the present summer on sabbatical leave partly in the Holy Land. In a recent letter to Dr. Mackay, he describes an auto trip to Mt. Sinai, and the rugged drive through sand and stone to the famous monastery there. He photographed the old library shelves where the Codex Sinaiticus was hidden so long. He was deeply

impressed with the towering red and multi-colored peaks of stone rising abruptly from the floor of the desert. His trip has also included a visit to Kyprianos Kyriakides, Metropolitan of Kyrenia, Cyprus, in the Autocephalous Church of Cyprus. The Metropolitan was recently a graduate student in Princeton Seminary, and showed great courtesy to Dr. Kuist, taking him over the route from Salamis to Paphos followed by the Apostle Paul and Barnabas and also pointing out many other centers of interest on the beautiful island. Dr. Kuist's travels and studies are proving extremely interesting.

The Rev. Paul Martin was named "Man of the Week" in a recent issue of Town Topics, a weekly sheet circulating throughout the Princeton community. The citation mentioned that he is one of five surviving members of the University Class of 1882, and the only one of the five to attend this year's University Commencement. The citation then spoke with high appreciation of his many services to the community, to the Presbyterian Church, and to the Seminary. He is one of the Princeton community's most loved and respected citizens.

The past year has witnessed close and fruitful fellowship among Faculty members. The Faculty Club has continued to provide social fellowship and intellectual intercourse among Faculty members. The annual Faculty Retreat, coming this year shortly before commencement, gave a somewhat more prolonged opportunity for discussion of Seminary affairs and a larger over-

view of the role and function of the Seminary. The morning topic, "The Pastoral Ministry Today," was presented by Dr. Hope and Dr. Hopper, and the afternoon topic, "Seminary Training for the Ministry Today," by Dr. Macleod and Dr. Hendry. The discussions which occupied each of these sessions proved very stimulating.

Summer months witnessed a change of activity rather than a surcease from activity on the part of Faculty members. Some served on the Faculty of the Princeton Institute of Theology. Many appeared on platforms of other institutes and conferences throughout the country. Many made use of the freedom from class responsibilities to pursue research projects. Very many, too, were occupied with pulpit responsibilities. All have found the change of activity refreshing and vitalizing.

THEOLOGY TODAY

Dr. Karl Barth has an article in the current issue of *Theology Today* entitled "The New Humanism and the Humanism of God." Dr. Piper, writing under the title "Justification and Christian Ethics," explores the relation between one area of theology and general principles of Christian ethics. Three articles deal with life and death: Dr. John Sutherland Bonnell argues against euthanasia, while Professor Joseph Fletcher of the Episcopal Theological School in Cambridge, Massachusetts, argues in its favor, and the Reverend John R. Bodo discusses "Life and Death in an Age of Anxiety," being the sermon which he preached in the First Presbyterian Church of Princeton on the Sunday following the death of Dr. Niles. Dr. Mackay, in an article entitled "Church, State, and Freedom," offers a comprehensive and illuminat-

ing treatment of problems of church and state posed by Roman Catholicism, communism, and secularism. Pastors as well as teachers find *Theology Today* an indispensable guide to the problems and thought of the day.

MISSIONARIES IN RESIDENCE

Payne Hall, during the academic year 1950-1951, has provided a home during furlough for the following missionaries and their families: Ronald B. Brook of West Africa, Lorenz Emory of Colombia, Donald Fletcher of Chile, Francisco Garcia of Cuba, Floyd Grady of Brazil, Paul R. Lindholm of China, James O. Pinkston of Lebanon, Arthur H. Richardson of the Philippine Islands, Donald Roberts of China, Richard C. Smith of West Virginia, C. Stanley Smith of China, and Robert C. Thorp of Guatemala.

MR. CHARLES G. REIGNER

Mr. Charles G. Reigner, generous friend of the Seminary, was recently awarded the Citation of Merit by the New Jersey Association of Schools of Business at its Annual Convention. Mr. Reigner was formerly a business teacher and is the author of a number of textbooks in the field of business education which are used in the United States and Canada. He has been active in numerous civic enterprises and is President of the H. M. Rowe Company.

TOWER OF STUART HALL

A prominent landmark in this part of town, the tower of Stuart Hall, is at the moment in process of "liquidation." It was found that if the tower was to remain it would need very extensive repairs. Since the architectural beauty

of this particular structure has long been highly speculative, it was felt that neither the Seminary, nor the community, nor even the landscape, would suffer irreparable damage by its removal! If it is not a face "lifting," it is at least a bit of plastic surgery which will further beautify this old and beautiful campus. During the summer also Alexander Hall is being refinished and its parlor is to be refurnished.

IRISH PRINCETONIANS

It is a pleasure once again to receive word of the Irish Princetonians, through their secretary, the Rev. J. Wallace Bruce, pastor at Templepatrick, County Antrim. He reports that they had their Annual Luncheon Meeting on June 8 in connection with the General Assembly of the Presbyterian Church of Ireland. They elected as their president the Rev. John Spronk of Donoughmore Church, County Donegal, of the Princeton Seminary Class

of 1933. The meeting of Irish Princetonians was addressed by the Rev. R. S. Dickey, a missionary of their Church to India, who told of meeting many fellow alumni of Princeton Seminary in various church denominations in the great mission field of India. The interest and loyalty of these friends of the Seminary in Ireland is an inspiration to us all. We await with keen interest the greeting of their meeting each year, and reciprocate it most warmly! May their fellowship together and with us long continue!

PRINCETON INSTITUTE OF THEOLOGY

The sessions of the Princeton Institute of Theology held last summer from July 9 through 19 proved to be very inspiring. The total enrollment was 306 with 26 denominations represented. Geographically, those attending came from 33 states, the District of Columbia, Puerto Rico and 5 foreign countries.

ORDINATION AND INSTALLATION PROGRAMS

We should appreciate having this year's graduates and other Alumni forward to the Alumni Office the official

programs or orders of service of their ordination or installation for biographical use.

COMMENCEMENT ALUMNI ASSOCIATION BANQUET

ORION C. HOPPER

THIS outstanding annual event in the Commencement Program was most significant this year, bringing our Alumni into a fellowship of kindred hearts and minds united in common concern for the welfare and progress of the Seminary. The renewing of friendships, class reunions, breaking bread together, singing together, conscious throughout of Whose we are, and Whom we serve—this is what most of us felt who were privileged to attend.

The Rev. Dr. Charles Tudor Leber, '23, President of our Alumni Council, presided. The Rev. Dr. Charles G. Vardell, '91, led in the Invocation, and as capably as ever, Dr. Charles R. Erdman, also '91, led us in our Group Singing and presented his annual report as Treasurer.

Outstanding among the Class Reunions were the 60th Reunion of the Class of 1891, the 55th of the Class of 1896, the 50th of the Class of 1901, the 40th of the Class of 1911, the 25th of the Class of 1926, the 20th of the Class of 1931, and the 10th of the Class of 1941. Reunion Luncheons or Breakfasts were scheduled by most of these classes during the Commencement period.

The Graduating Class was welcomed into the Alumni Association by Dr. Leber, and a notable response in behalf of the Class of 1951 was made by Mr. James A. Allison, Jr., President of the class. Dr. Leber introduced the writer, the new Alumni Secretary and Director of the Placement Bureau, who spoke

briefly in response, and then proceeded to present the report and recommendations of the Alumni Council.

The following recommendations of the Council were approved:

1. That a Nominating Committee consisting of Fredrick W. Evans, Bryant M. Kirkland, and Carson Wasson be appointed to receive nominations for the office of Alumni Trustee, for the Class of '55; that alumni may suggest candidates to the Committee; that from all candidates suggested, three nominees be chosen (each of whom shall have been advised that his name is being considered); that these names must be put in nomination and reported to Dean Roberts, Editor of The Princeton Seminary Bulletin, not later than November 1st, 1951; and that from these three nominees, one is to be elected.

2. That the Report of the Nominating Committee, of which Dr. Edward H. Jones is chairman, be received, placing in nomination the following officers for the Alumni Association for the ensuing year.

President: Raymond I. Lindquist '33, Pastor, First Presbyterian Church, Orange, New Jersey.

Vice-President: James W. Laurie '27, Pastor, Central Presbyterian Church, Buffalo, New York.

Secretary: Robert M. Skinner '34, Pastor, First Presbyterian Church, Westfield, New Jersey.

Treasurer: Charles R. Erdman '91, Professor of Practical Theology, Emeritus.

This report was accepted and these alumni were duly elected to their respective offices.

3. That the report of the Nominating Committee for Members to the Alumni Council class of 1954, Arthur M. Adams '37, Pastor, Central Presbyterian Church, Rochester, New York, and Bryant M. Kirkland '38, Pastor, First Presbyterian Church, Haddonfield, New Jersey, be approved. These men were duly elected.

4. (A) That the election of Alumni Trustees be continued.

(B) That the Alumni Trustee become a member of the Alumni Council.

(C) That we respectfully suggest that the Report of the Alumni Trustee shall have a place on the docket of the regular meetings of the Board of Trustees.

At the conclusion of the business session of the Association, the Vice-President of the Seminary, Dr. James K. Quay, reported on the progress

made in the raising of funds, and asked that Dr. Allan M. Frew '35, Chairman of the Alumni Committee on the Student Center Campaign, address the Association. Splendid progress made since the inception of this fund drive was hailed with great appreciation. A \$200,000 balance still remains to be raised.

Dr. Mackay brought the evening to an inspiring close with a very personal message which revealed to us the vital tasks and opportunities close to all our hearts, together with an encouraging vision of the future.

Dr. Benjamin F. Farber '09, Secretary of the Board of Trustees, led in the closing Prayer and Benediction.

Preceding the Alumni Dinner, the Cornerstone Laying of the new Student Center Building took place, followed by the Reception at "Springdale," where President and Mrs. Mackay were the gracious hosts to hundreds of Alumni, family members, and friends.

MISSION LECTURES

by

Professor Gonzalo Baez-Camargo
Miller Chapel

October 22-24

Subject: The Missionary Adventure
in Latin America

Monday, 7:45 p.m.—A Vanished
Dream: the Early Catholic Utopia

Tuesday, 7:45 p.m.—The Vision Is
Coming True: Protestant Missions

Wednesday, 7:45 p.m.—Looking
Forward: Problems and Future of
Protestant Missions

ALUMNI NOTES

[1901]

Jacob Van Ess has been elected president of the Particular Synod of New York, Reformed Church in America.

[1910]

David McMartin, 100 Cajon St., Redlands, Calif.—chaplain U.S.A.

[1914]

Ward F. Boyd is now serving the church at Mission, Kansas.

[1916]

H. P. M. Steyn is now First General Secretary of the British & Foreign Bible Society for the Union of South Africa and adjoining territories.

[1921]

Henry O. Hospers is now pastor of the Reformed Church of the Thousand Islands, Alexandria Bay, N.Y.

Weaver K. Eubank with the congregation of the Ninth Church, Philadelphia, on April 8, celebrated the 20th anniversary of his pastorate.

[1922]

William C. Frierson is now pastor of the First Church, Denmark, S.C.

[1925]

James Cannon was installed Dean of the Divinity School of Duke University at Durham, N.C., on May 18, 1951.

[1927]

Frederick Curtis Fowler, II, is Executive President of the National Association of Evangelicals, and Vice-Chairman of the All American Conference to Combat Communism.

[1928]

John F. Buyer, since 1947 Protestant chaplain at N.Y. State Vocational Institution (W. Coxsackie), has been elected president of N.Y. State Protestant Prison Chaplains' Association.

Jacob Avery Long has been serving as Vice-President of San Francisco Theological Seminary. He is professor of Christian Social Ethics. On the 25th anniversary of his graduation from college, Dickinson College awarded him the honorary degree of Doctor of Divinity.

[1929]

James B. Hodgson has become professor of Philosophy at Coe College, Cedar Rapids, Iowa.

[1930]

Paul Elwood Rickabaugh was installed as pastor of the Dayspring Church, Yonkers, N.Y., on April 25, 1951.

[1931]

Ralph Burtsall McCuen has been appointed pastor of the Ridley Park Methodist Church, Ridley Park, Pa.

[1932]

Albert W. Lenz was called to the pastorate of the church at Germantown, Md.

[1934]

Paul C. Dickenson is now pastor of the Westminster Church, New Orleans, La.

George B. Edgar is now pastor of the First Church, Fort Pierce, Fla.

Walter J. Lindemann is on leave of absence from the pastorate of the Lake View Church, Chicago, to enter the Navy chaplaincy.

Sylvan S. Poet is now pastor of the Iron Mountain Larger Parish, Ironton, Mo.

Frank D. Svoboda has been installed pastor of the Czech-Moravian Brethren Church, Taylor, Texas.

[1935]

Edwin A. Shoemaker has become pastor of the Highland Church, Pittsburgh, Pa.

W. R. Steinmeyer, pastor of the Nelson Church, St. Louis, has been elected moderator of the Presbytery of St. Louis, Mo.

[1936]

Oscar Raymond Lowry has become pastor of the Lincoln Ave. Church, Pasadena, Calif.

Philip R. Zink is now assistant pastor at the First Church, Norristown, Pa.

[1937]

William S. Ackerman is now pastor of the newly organized church at Livingston, N.J.

[1938]

Edmund Harris Kase, Jr., has become president of Western College for Women at Oxford, Ohio.

Bruce M. Metzger has received the honorary degree of Doctor of Divinity from his alma mater, Lebanon Valley College.

At the Commencement this spring Salem College, West Virginia, conferred the honorary degree of Doctor of Divinity on G. Hall Todd.

[1939]

Keith H. Sackett is now pastor of the Broadland Church, Kansas City, Mo.

[1941]

Hugh F. Ash, Jr., formerly pastor of the church at Xenia, Ohio, is now a U.S. Army chaplain at Fort Campbell, Ky.

Ralph Todd McLaughlin is now on furlough as a United Presbyterian Church missionary from Egypt.

[1942]

William H. Felmeth has been called to the church at Basking Ridge, N.J.

Andrew Evans Murray has been advanced to the office of Dean of the Theological Seminary of Lincoln University. He is also professor of Church History.

[1943]

Jack Cooper has become pastor of the State Street Church, Schenectady, N.Y.

Thomas R. G. Evans has been called to the pastorate of the Bethany U. P. Church, Bloomfield, N.J.

Lorenz J. Morrow is now pastor of the Community Church, Essex, N.Y.

[1944]

George Clayton Ames has been called to the First Church at Ambler, Pa.

Robert M. De Wolf is now pastor of the First Methodist Church, Dunsmuir, Calif.

Thomas S. Goslin will become a professor on the faculty of Union Theological Seminary, Buenos Aires, Argentina.

Wendell G. Wollam has been called to the First Church, Katonah, N.Y.

[1945]

Reuben T. Allen, Jr., has been installed pastor of the Trinity Church (U.S.), Alcoa, Tenn.

Willard A. Beling is now on a Social Science Research Mission to Dhahran, Saudi Arabia.

[1946]

James O. Baird, Jr., is now Dean, Central Christian College, Bartlesville, Okla.

Alan G. Gripe has received his S.T.M. degree from Union Theological Seminary, New York, and has been called to the chaplaincy at Davidson College, Davidson, N.C.

[1947]

John D. Craig is now pastor of the Frankford Church, Philadelphia, Pa.

Barton Payne has been made chairman of the Department of Old Testament of Bob Jones University, Greenville, S.C.

H. Edwin Pickard, pastor of the Orange Church, Orange, Va., has been awarded the Th.D. degree from Union Theological Seminary, Virginia.

John C. Shetler is now pastor of the Christ Evangelical and Reformed Church, Temple, Pa.

John C. Taylor has been called to the pastorate of the church at Hanover, N.J.

[1948]

Donald D. M. Jones has been called to the pastorate of the Bethany Church, Lancaster, Pa.

John Paul Ludlam is now pastor of the Independent Church, Rising Sun, Md.

Robert F. Scott is serving as assistant pastor at the First Church, Saginaw, Mich.

[1949]

Richard M. Archibald is now pastor of the First Church Okmulgee, Okla.

Robert W. Bruns, missionary on furlough, Evangelical United Brethren Church, will reside at Wauseon, Ohio, until September.

Donald E. May has been installed pastor of the church at Eddington, Pa.

Paul D. Miller is now chairman of Church Extension in the Synod of Fla. (Rio Vista, Tyrone Gardens, Eagle Crest Area).

Francis Philip Rice received the Ed.D. degree from Teachers College, Columbia University, and has been called as Minister of Education, First Church, Fort Wayne, Ind.

Charles E. Terry is serving as Chaplain, U.S.A.F., 43rd Bomb Wing, Davis Monthan AFB, Tucson, Ariz.

Erwin Warren Zinger has been made Stated Supply, Mizpah Church, Philadelphia, Pa.

[1950]

James Stanley Barlow is now Chapel pastor under direction of the First Church, Johnson City, Tenn. He has also been teach-

ing Old Testament Literature at E. Tennessee State College, Johnson City.

Raymond W. Moody has been called to the Capitol Church, Oklahoma City, Okla.

Dorothy Sacher is now Director of Christian Education, House of Hope Church, St. Paul, Minn.

Harry Alfred Soloos, assistant at First Church of Vancouver, Wash., and Miss Catherine Janet Cation were married.

Hagen Staack is now pastor at the Church of the Redeemer, Allentown, Pa.

George A. Vorseheim and Miss Bobbie Ellen Hepler were married on June 23rd.

PLANS OF THE CLASS OF 1951

David R. Aaronson, pastor, Harmony Church, Phillipsburg, N.J.

James A. Allison, Jr., chaplain, U.S. Army.

Margaret A. Allison, married.

James F. Armstrong, assistant pastor, First Church, Long Beach, Calif.

Carl S. Berninger, pastor, Wyoming, Pa.

John A. Bollier, further study, Princeton Seminary.

Donald M. Bower, teacher, Polytechnic Institute of Puerto Rico, San German, P.R.

Fred O. Brewton, Jr., pastor, South Church (U.S.), Seagraves, Texas.

Robert L. Briggs, Jr., pastor, Rosen Heights Church, Ft. Worth, Texas.

Elizabeth A. Bulger, National Missions, Booneville, Ky.

J. Gordon Buller, Leaburg-Waterville Parish, Oregon.

Donald G. Burt, pastor, First Church, Foley, Minn., and the Sartell Church.

Cleo W. Buxton, U.S. Army.

Jean G. Carlson, married, and director of Christian education, Fanwood, N.J.

John R. Chandler, Church Extension program, Los Angeles Presbytery, Calif.

Harry E. Chase, IV, resident chaplain, Rensselaer Polytechnic Institute, Troy, N.Y.

Kenneth E. Chittick, pastor, Bethania Church, Scranton, Pa.

Harry B. Cox, III, assistant pastor, Chestnut Hill Church, Philadelphia, Pa.

Bruce Davis, assistant pastor, First Church, Grove City, Pa.

Emily F. Deeter, plans not yet settled.

Robert W. Dickson, assistant pastor, First Church, Oklahoma City, Okla.

Edward W. Diehl, pastor, Community Church, Plainview, Minn.

Robert E. DuBois, pastor, First Church, Lakewood, N.J.

Harlan C. Durfee, pastor, First Church, Mt. Joy and Donegal Church, Donegal Springs, Pa.

Eugene W. Ebert, pastor, Totowa Church, Paterson, N.J.

James K. Egly, assistant pastor, Protestant Community Church, China Lake, Calif.

Douglas J. Elwood, further study, Edinburgh, Scotland.

Richard R. Eshler, assistant pastor, Second Church, Wilkinsburg, Pa.

Malcolm R. Evans, pastor, Spencer Memorial Church, Brooklyn, N.Y.

Rowland W. Folensbee, chaplain, U.S. Army.

Charles E. Gammon, pastor, Bethesda Church, Lynchburg, Va.

Alfred J. Gerdel, Jr., pastor, Rogers, Arkansas.

Donald R. Gibson, pastor, Central Church, Dayton, Ohio.

Richard R. Gilbert, pastor, Salem Church, Washington College, Tenn.

George F. Gillette, plans not yet settled.

Chalmers H. Goshorn, Jr., pastor, Columbus Grove, Ohio.

K. Violet Graham, National Missions, Nelsonville, Ohio.

- S. Adelaide Grier, married.
 Catherine S. Hagerman, National Missions, Kaufman-Van Zandt Larger Parish, Canton, Texas.
 Neill Q. Hamilton, further study, Princeton Seminary.
 Donald C. Hawthorne, pastor, United Presbyterian Church, Mt. Ayr, Iowa.
 Neal N. Herndon, Jr., assistant pastor, First Church, Cranford, N.J.
 Bruce M. Hile, pastor, Wrightsville, Pa.
 Charles E. Hurst, pastor, Clyde, Ohio.
 Robert B. Jacoby, further study, Princeton Seminary.
 Philip R. Jones, assistant pastor, First Church, Wayne, Pa.
 R. Hunter Keen, pastor, Warminster Church, Ivyland, Pa.
 Dorothy F. Kirkwood, director of Christian education, First Church, Morrisville, Pa.
 Frederick R. Kling, pastor, Liberty Corner, N.J.
 Genevieve Kozinski, recreation director and assistant to chaplain, State Industrial Farm for Women, Goochland, Va.
 John G. Mancini, pastor, First Church, Summit Hill, Pa.
 Ira W. Marshall, Jr., assistant pastor, First Church, Rahway, N.J.
 Frank C. Marvin, Jr., assistant pastor, East Liberty Church, Pittsburgh, Pa.
 Arthur E. Matott, further study, Princeton University.
 M. Scott McClure, National Missions, Knoxville, Tenn.
 David C. McCulloch, assistant pastor, First Church, Great Falls, Mont.
 Donald E. Meeder, pastor, Adena and Piney Fork, Ohio.
 Clyde L. Mellinger, Jr., pastor, W. Colingswood, N.J.
 Henry E. Meredith, pastor, Trinity Methodist Church, Wilmington, Del.
 O. Thomas Miles, Jr., pastor, First Church, Levittown, L.I., N.Y.
 John W. Miller, further study, Basel, Switzerland.
 V. Jean Mould, National Missions, Parish of the Folded Hills, Bealsville, Ohio.
 John K. Mount, assistant pastor, First Church, Schenectady, N.Y.
 Carl C. Murray, pastor, Brinkley and Prescott, Ark.
 W. Ward Murray, assistant pastor, Park Boulevard Church, Oakland, Calif.
 Arthur P. Noble, assistant pastor, Leonia, N.J.
 Thomas W. Nyquist, assistant pastor, First Church, Waukesha, Wis.
 Warren W. Ost, further study, Princeton Seminary.
 Horace M. Patton, pastor, Irving Avenue Church, Bridgeton, N.J.
 Leslie E. Pritchard, Jr., pastor, First Church, Caldwell, Ohio.
 George H. Ramsey, pastor, Church of God, Allentown, Pa.
 Robert A. Reed, pastor, First Church, Colerain, Ohio.
 Robert A. Reighart, assistant pastor, Second Church, Newark, N.J.
 Richard D. Rettew, pastor, Bangor, Pa.
 Elene R. Roussey, director of Christian education, Westminster Church, Bloomfield, N.J.
 John E. Shettel, pastor, Pleasant Grove Church, Long Valley, N.J.
 Herman T. Silvius, III, further study, Episcopal Seminary, Cambridge, Mass.
 John K. Stoner, pastor, Pierce Memorial Church, Farmingdale, N.J.
 Charles F. Stratton, Foreign Missions, Iran.
 Rosalind L. Swan, Yellowstone Na-

tional Park, Old Faithful Lodge,
Wyo.

Ralph A. Tamaccio, pastor, Fairfield
Church, Fairton, N.J.

John Thompson, further study, Edin-
burgh, Scotland.

Fred A. Trimble, Jr., pastor, Hopewell
Church, Laurel, Pa.

John C. Tyler, Stated Supply, Bethle-
hem Church, Clinton, N.J.

G. William Vogel, Jr., assistant pastor,
Hillsboro Church, Nashville, Tenn.

Leonard A. Watson, assistant pastor,
Prospect Church, Trenton, N.J.

E. Aminta Willis, married.

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BOOK REVIEWS

The Book of Exodus: An Exposition, by Charles R. Erdman. Fleming H. Revell Co., New York, 1951. Pp. 144. \$1.75.

The many former students in Princeton Theological Seminary of Dr. Charles R. Erdman greatly rejoice that he continues to produce his splendid and always exceedingly practical commentaries on the books of the Bible, thereby perpetuating his long labors as a teacher not only into the present but also the future.

Following the method which he used in treating the Book of Genesis in contrast to his more detailed and traditional procedure when dealing with the New Testament books, Dr. Erdman conducts us through the Book of Exodus in a most readable volume.

The great spiritual lessons which come to us from the major incidents of the Book of Exodus are set forth in such a manner that they are richly suggestive to a minister for homiletical purposes and at the same time of invaluable help to a Sunday School teacher and the clearest and most fascinating introduction to the book for a layman, who is totally unfamiliar with its contents and its significance for Christian faith. Unlike most commentaries, this book reads with ease and continuing charm.

The career of Moses, the plagues visited upon the Egyptians, the Passover as related in what Dr. Erdman pronounces the supreme chapter of the book, the twelfth, the journey through the wilderness, the giving of the law at Sinai, the construction and symbolism of the tabernacle, the sin of the people in the erection and veneration of the golden calf, are interpreted in the light of their significance for the Christian believer. Dr. Erdman clearly indicates how the mighty acts by which Christ won for us life and immortality, shedding His most precious blood for our redemption, and the entire course of our pilgrimage as Christians through the changes and chances of this life are typified and pre-figured in the dramatic events of the Book of Exodus, which is not only a book of history but also a handbook of religion.

Dr. Erdman's accustomed excellence of language, chaste, lucid, and graceful, is very evident in this book, which clearly reveals

the vitality and vigor which we are glad he continues to possess in unabated measure.

Here is a book which every preacher will find useful. A revival of preaching great Christian doctrines through the medium of the Old Testament, particularly the Book of Exodus with its prototypes of the New Testament revelation, would be a blessed issue of a wide circulation of this volume among ministers.

Here is a book which will be refreshing for the Bible teacher and the layman who is informed on Biblical matters.

Here is a book which will be a most suitable gift for a friend desiring to know more about the Bible and its meaning for Christians today.

There is an element of timeliness in the book which brings the Bible up to date. Witness the brief discussion of the immemorial problem of anti-Semitism as it emerged in Egypt among a generation that knew not Joseph.

There is a sane, sensible, and altogether refreshing supernaturalism in Dr. Erdman's commentary. He makes no apologies for and no minimizing of the miracles. Recognizing the absolute historical trustworthiness of the book and undergirded by his conviction concerning the Divine inspiration and authority as well as the complete integrity of the Scriptures of the Old and New Testaments, Dr. Erdman by his faith in the supernatural Book has given us a reliable guide to the moral treasures of Exodus. As long as such intelligently orthodox presentations of the Bible are forthcoming for the service of the churches, we may well thank God and take courage.

GALBRAITH HALL TODD

*Arch Street Presbyterian Church,
Philadelphia, Pa.*

The Mosaic Tradition, by Frederick Victor Winnett, University of Toronto Press, 1949. Pp. xi + 219. \$3.75.

The author of this book, who is associate professor of Semitic languages in University College, University of Toronto, has presented a new approach to Pentateuchal criticism. He observes that Old Testament scholarship for well-nigh seventy years has been under

the spell of the Wellhausen Hypothesis and notes that any modifications have generally been in the direction of showing that the four major documents are composed of diverse elements. In this connection he refers to Eissfeldt, Pfeiffer, and Morgenstern; Bentzen (English edition, 1948-49) advocates a stratum hypothesis, but this work came out too late to be used by Winnett. In the Preface (p. viii) he says: "My own view, in so far as the Books of Exodus and Numbers are concerned, is that they constitute one primary source, the Mosaic Tradition, which has been supplemented and touched up and rearranged here and there by P. To apply to it either of the traditional symbols, J or E, is apt to be misleading."

The first chapter deals with the Story of the Plagues (Ex. 7-12); Winnett maintains that this section can be better explained by a theory of stylistic arrangement than by a scheme of documentary admixture. He believes that it is the creation of a single imaginative mind and not the mechanical fitting together of sources, J and E, with a touch of P. Accordingly he seriously questions the theory of the J and E documents, but retains P. The second chapter is devoted to the Tradition of the Oppression and of the Raising-up of a Deliverer. Here he denies the validity of using divine names as a criterion for dividing the Exodus narrative between J and E and considers the interpretation by P on this point as not reliable.

In Chapter 3 on the Tradition of the Law-Giving the author points out the importance of the amount of space assigned in the Pentateuch (Ex. 19-40; Lev.; Num. 1-10) to the revelation of the law. According to Winnett there was revealed publicly on Mt. Horeb the Ritual Decalogue (Ex. 20:23-26; 23:10-19), which once stood after Ex. 19:19. A Supplementary Code (Ex. 22:20-23:9) of ten parts was revealed to Moses in private and later was attached to Joshua's Code (Ex. 21:1-22:19); subsequently the whole is supposed to have been attributed to Moses. According to Deuteronomy, however, it was the Moral Decalogue which was revealed in public at Horeb (Cf. Deut. 5:1-22); in the opinion of the author, P followed this interpretation, composed Ex. 19:20-20:1, and then inserted the Moral Decalogue (Ex. 20:2-17). As regards the Ritual Decalogue in Ex. 34:14-26, Winnett ascribes it to P; he maintains that the authors of Deuteronomy "corrupted the

original tradition" by substituting the Moral Decalogue for the original one.

In the discussion of the Tent of Meeting in Chapter 4 the reviewer regrets that its relation to the Tabernacle has not been considered. Chapters 5 and 6 treat the Traditions of the Wilderness Itinerary and the Ten Murmurings. In this connection Mt. Horeb and Mt. Sinai are considered as different localities.

The last chapter bears the title "The Corruption of the Mosaic Tradition by the Jerusalem Priests." In his conclusions the author holds that in the first stage the national tradition circulated orally, but he is not certain when it was committed to writing. He adds, however, that the middle of the ninth century B.C. seems as likely a date as any. That certainly appears to be too late, unless he would accept written sources before schematic compilation. A revised law-book in the time of Hezekiah with an attack on the Northern cultus is assumed; "Not satisfied with this, the Jerusalem priests developed a completely distorted version of the national tradition which eventually took the form of the Book of Deuteronomy (4:44-26:19)." It is supposed it was conveniently hidden and "found" in 621 B.C. and that "King Josiah seems to have been completely deceived by the fraud, if he was not a party to it. . . ." The final recension of the tradition is dated in the time of Ezra.

Winnet believes that Pentateuchal interpretation is primarily an historical problem and not a textual one. He has gone very thoroughly into his investigations, but as in previous critical themes the subjective element cannot be eliminated. In this presentation much material which formerly had been considered as J and E has been assigned to P. It is apparent from this study that documents or strata of thought will remain with us in Pentateuchal studies. Criticism, however, cannot become an end in itself; its ultimate value lies in its application to Biblical Theology.

HENRY S. GEHMAN

The Mysterious Numbers of the Hebrew Kings: a Reconstruction of the Chronology of the Kingdoms of Israel and Judah, by Edwin R. Thiele. Pp. x + 298. University of Chicago Press, 1951. \$6.00.

The author of this book, who is the head of the department of religion at Emmanuel Missionary College, Berrien Springs, Michigan, first became known to students of the Old Testament through his article on "The Chronology of the Kings of Judah and Israel" in the *Journal of Near Eastern Studies*, III (July, 1944), pp. 137-186. This book is a further elaboration of that article, and the author is to be commended for having continued his researches in this difficult field. Biblical students have observed that generally handbooks differ widely on the dates of the various kings, and on pp. 254-255 Professor Thiele has shown the great variations among different systems of chronology by placing ten well-known arrangements in comparison with his own.

Thiele shows how in the Northern Kingdom the year ran from Nisan to Nisan and in Judah from Tishri to Tishri. He points out that Israel in 931 began calculating the length of a king's year with the non-accession-year system, but made a change to the accession-year scheme in 798 at the time of Jehoash, when the method in vogue in Egypt was abandoned for that of the Tigris-Euphrates valley. On the other hand, the Southern Kingdom reckoned the reigns of its rulers by the accession-year plan, but a change was made to the other system about the year 848 by Jehoram; it is possible, however, that the transfer was made by Athaliah, but then the reign of Jehoram was included in the new scheme. Later Judah shifted back to the accession-year scheme, and the reign of Amaziah, which began in 796, is the first to be readjusted. Since both kingdoms introduced this system at about the same time, it looks like an influence from the dominant power of Assyria.

The Old Testament gives no absolute dates, but the contemporary Assyrian inscriptions, the Assyrian eponym lists, the Babylonian Chronicle, and the Canon of Ptolemy have been used to establish definite dates. From 891 to 648 we have reliable lists of limmus, and the eponymy of Bur-sagale can be definitely dated in 763. In that year a solar eclipse took place on June 15, and thus we have an absolute date established astronomically.

Among various dates which Thiele accepts we may mention a few of those which are well known. The Battle of Qarqar is dated 853; 841 is taken as the year in which Jehu paid tribute to Shalmaneser III, and the siege

of Jerusalem by Sennacherib is laid in 701; Thiele regards these figures as precise. The embassy of Merodach-baladan to Hezekiah "must have been shortly after 701." The date of the fall of Samaria has generally been given as 722 or 721, but the writer, following the late Professor A. T. Olmstead, maintains that the city fell some time after Nisan 723 and some time before Nisan 722, before the end of the reign of Shalmaneser V and at least nine months before the accession of Sargon. This would support the Biblical account, which makes no mention of Sargon in connection with the fall of Samaria. The beginning of the reign of Hezekiah is dated 716/15. The death of Josiah is set at the traditional date, 608. The campaign of Nebuchadnezzar against Jerusalem (Daniel 1:1) is dated 605. Jerusalem fell and Jehoiachin was taken captive to Babylon in 597; Jerusalem was finally destroyed in 586. To those of us who have been using these dates it is reassuring to have a recent study establish them, since in various systems of chronology there has been a fluctuation of about a year in these figures.

Thiele rightly assumes that the Hebrew annalists and scribes, who recorded and transmitted these numbers to us, were at least normally honest and competent men who were in possession of certain sound historical data, which they endeavored to preserve to the best of their ability. Naturally there are serious difficulties in the way of balancing the years of the reigns, but a solution is found in the admission of coregencies and rival reigns. Thus Omri's twelve years overlap with the reigns of Zimri and Tibni; a coregency is assigned to Jeroboam II. Pekah's reign is supposed to have begun in 740/39, but "the twelve years of Pekah before 740/39 were years in which he was not ruling at all—just yearning to rule it seems, since he later appropriated those years of the house of Menahem and applied them to the house of Pekah" (p. 139). But he may have been exercising a rival rule in Gilead, since the Gileadites were associated with him (2 Kings 15:25). In the Southern Kingdom coregencies are assigned to Jehoshaphat, Jehoram, Azariah, Jotham, Ahaz, and Manasseh. In this way a reasonable attempt is made to preserve the Biblical figures. According to this chronology Azariah (Uzziah) died in 740/39. The reference to the idolatry in the Northern Kingdom (2 Kings 17:6-23) can hardly be used to

prove the date of the passover of Hezekiah; to the Deuteronomist the sins of Israel caused the downfall of the Northern Kingdom. A reader may well wonder why the unusual word "concilience" is used on page 132.

The writer notices a certain mysterious chronological pattern in which certain dates for both Judah and Israel are some twelve years too low; a pivotal date in this connection is 740/39. These synchronisms, according to the writer, must have come from a much later period, when the exact details of the time of Jotham, Ahaz, and Hezekiah in Judah and of Pekah and Hoshea in Israel were forgotten. This is discussed under the heading "Pattern Twelve-Thirteen" in Chapter 7.

The variant figures in the Greek texts are taken up in Chapter 9, and those of Josephus in Chapter 10. Modern Chronological Systems are treated in Chapter 11. At the end of the volume are six appendices, one of which gives the dates of the kings of Israel and Judah, and one, the Assyrian Eponym list with years.

This book is an important contribution to Old Testament History and will have to be considered seriously in any chronological study of the kings of Israel and Judah. The Biblical figures are balanced, but no doubt some one will raise the question whether in some cases the balance has been forced. The author maintains that these dates have withstood every test that he has been able to bring upon them. But he is fair and open-minded: "If they are not final, and if any indisputable evidence can prove them in error, they have no right to stand." At any rate, Thiele has taken the figures of the Masoretic text as being authentic, and he has done a good piece of work.

HENRY S. GEHMAN

The Burden of Egypt: An Interpretation of Ancient Egyptian Culture, by John A. Wilson. University of Chicago Press, 1951. Pp. xix + 332. \$6.00.

Students of ancient history for a number of years have been indebted to the late Professor J. H. Breasted for his *Ancient Times* and *A History of Egypt* and more recently to Steindorff and Seele for their book, *When Egypt Ruled the East*. Now we have this important volume on the interpretation of Egyptian history and culture by John A. Wilson, who is professor of Egyptology at the Ori-

ental Institute of the University of Chicago. As regards the title, the word "burden" has a good literary sound, and after having read this interesting book, one can justify the use of the word in this connection; in Isaiah 19:1 and in other passages from the Prophets, "burden," as used in a technical sense, suggests the idea of catastrophe, destruction, threat, punishment, or the judgment of God and carries with it sublime ominousness.

The chapter headings are well-chosen, and, as this list indicates, the author's approach is not pedantic: The Black Land, Out of the Mud, the Search for Security and Order (3100-2700 B.C.), The King and God (c. 2700-2200), the First Illness (c. 2200-2050), The King as Good Shepherd (c. 2050-1800), the Great Humiliation (c. 1800-1550), Far Frontiers (c. 1550-1375), Irrepressible Conflict (c. 1375-1325), Where is the Glory? (c. 1325-1100), and the Broken Reed (1350 and later).

A long expanse of time is covered in Egyptian history from c. 3100 B.C., the beginning of the First Dynasty, to the conquest by Alexander in 332 B.C. In fact we may date the Faiyumic and Merimdean cultures from perhaps 5500 B.C. and thus allow over two millennia to known prehistoric times. In the late pre-dynastic period, c. 3250 B.C. there was intellectual, technical, and artistic stimulation from Mesopotamia as appears in building motifs and in the cylinder seal. Writing came from the same quarter and appears fully developed in the transitional period from the prehistoric to the historic age.

In the first chapter, Professor Wilson shows the influence of geography upon the Egyptians; they were a conservative folk, originally peaceful, and neither adventurous nor experimental. In spite of changing times and conditions, Egypt was to retain an essential sameness for many centuries (c. 2650-c. 1400); the only really creative period was at the end of the predynastic era and during the early dynasties. In the first two or three dynasties Egypt became mature; there were optimism and self-confidence and a faith in the excellence of things Egyptian. In fact, they regarded themselves as a *Herrenvolk*. The writer points out that the Great Pyramids were better constructed than works of later times and that in the course of time the future offered no hope of improvement for a culture that sought its justification in a

dreamy glorification of the past. All the references to Egyptian science, economics, and the divine kings are appropriate; noteworthy is the author's highly tentative conclusion that in the days of Ramses III the temples owned one person in every ten and one acre in every eight.

This book furnishes numerous examples from history which can be used as parallels in interpreting trends in modern times. Thus, in Egypt's first illness (p. 123), "that gay and lively world of material and social success under the Old Kingdom, a world which had seemed as stable as the pyramids, had crashed with violence, leaving confusion in its ruins." Again on p. 124 Wilson writes: "When under the national perils of the Second Intermediate Period and the aggressive nationalism of the Empire, the disciplined unity of the state became more important than the rights and opportunities of individuals, the concept of equality and social justice was finally swallowed up." The Hyksos invasion transformed a peaceful nation into a militaristic one, and in the end individualism was strictly circumscribed. The evils of inflation in Egypt are well illustrated, and there are cited a number of examples of dishonesty in government which show the effects of the departure from the *ma'at* (truth, justice, righteousness, order) of the Middle Kingdom.

This book is not a treatise on Egyptian religion, but the author refers to the Memphite theology as a high peak of pre-Greek thinking; in the early dynasties the Egyptians believed that there was articulate intelligence behind the creation. Of particular merit is the author's portrayal of the development of the different conceptions of the future life; the pictures on the walls of the tombs from the Fourth to the Nineteenth Dynasties emphasize life and deny the validity of death, but from the Nineteenth Dynasty onward they are devoted to death and the next world. Finally the perennial joy was gone, and the next world was presented as a release from this life and as a reward for humble patience.

Due consideration should be given to Wilson's treatment of what has been known as Egyptian "monotheism." He shows that the merging of Amon and Re did not lead to monotheism. He also presents sound arguments that the religion made official by Akhnaton was not monotheism, for two gods were central to this faith, and not one. The royal family worshipped Aton, but the peo-

ple looked to Akhnaton as their god. At the death of that pharaoh the movement collapsed, since it "lacked the inner moral warmth to give it permanency." (p. 229). Wilson correctly maintains that this religion had no influence upon that of the Hebrews, and he asserts (p. 315): "The God whom the Hebrews discovered for themselves was fundamentally different from the Aton." The reviewer, however, would rather say that God revealed himself to chosen men of the Hebrews.

As regards Hebrew borrowing from Egypt, the Israelites could have taken little in the period of Egyptian power. The author holds that when the Hebrews were intellectually mature enough to seek for models of expression from their neighbors, Egypt's culture was senile and had nothing dynamic to contribute. It has often been stated that Psalm 104 is derived from the Aton hymn, but Wilson does not believe that the Hebrew psalmists knew that sun-hymn. We have a different situation, however, in wisdom literature, and the writer is convinced that the text of Amen-em-Opet is the ancestor of Proverbs 22:17-24:22.

This work will appeal to students of ancient history and of comparative religion. The reviewer also recommends it to theological students as affording background for understanding the Oriental environment in which the Israelites lived. An excellent map of Egypt, Sinai, and Syria-Palestine is found on the inner side of the cover and the adjacent page of the flyleaf, both at the beginning and at the end of the volume.

HENRY S. GEHMAN

An Introduction to New Testament Thought, by Frederick C. Grant. Abingdon-Cokesbury Press, New York and Nashville, 1950. Pp. 339. \$3.75.

During the last decades, American scholarship lagged far behind the rapid progress made by British and Continental scholars in the field of Biblical theology. With the publication of Dr. Grant's book, the distance is nearly gone. The Professor of New Testament at Union Theological Seminary in New York sees clearly that the basic problem in writing on the theology of the New Testament consists in the difficulty to combine the authoritative claim of the New Testament

with the fact that both its component books and the canon are the result of a long and complicated history. The purely historical descriptions of the various types of theology found in the New Testament books, as given by most of the modern scholars, deprives the New Testament as a whole of its authority; the indiscriminate selection of proof-texts for the building up of a theological system, as still practiced by certain fundamentalists, is based upon poor exegesis, which does not care to take the divinely inspired diversity of views and levels in the New Testament seriously. Dr. Grant is anxious to present the basic ideas of the New Testament in such a manner that the amazing research work done by modern scholarship is incorporated and at the same time the material is presented from an angle that explains the revelatory character of the New Testament. Historically, he rightly stresses three facts which underlie the whole of New Testament doctrine, viz. "(1) its eschatological orientation by which their relevance to the future is brought out in the treatment of each idea; (2) the Jewish background, even the Jewish nature of the primitive church; (3) the process of transition to a fuller expression in terms of Hellenistic religious concepts" (p. 269).

The development of religious thought in the Primitive Church was not by way of speculation. Faith throughout was a matter of experience of supernatural realities. New situations, especially the contact with the non-Jewish Hellenistic world raised new problems, and out of experience new answers were given. Prof. Grant is aware of the danger of destroying the authority of the Bible by resting it so exclusively upon such a dialectical process, unless experience implies a supra-human element. To do justice to the operation of the Holy Spirit in that historical process, the author therefore demands both the recognition of a norm within the tradition, and of a "superhistorical" element or factor, which is the reality behind the historical phenomena (p. 203). On this twofold basis, historical and religious, the principal "thoughts" of the New Testament are presented: Revelation and Scripture, Doctrine of God, Miracles, Doctrine of Man, Doctrine of Christ, Doctrine of Salvation, Doctrine of the Church and New Testament Ethics. Thus the outline follows pretty closely that of classical dogmatics. But being rooted in that tradition the author also notices that the New Testament

is far more "theological" than most liberal scholars have been willing to admit. As Dr. Grant points out, behind everything in the experience of the early Church there stands the risen Christ. However, the author shows an extreme scepticism as to the historicity of the Gospel records. According to him their historical value is confined to their being the expression of the Christology of the Primitive Church. Many readers will feel with this reviewer that in his historical scepticism the learned author goes too far. The norm of tradition, which he postulates must be the kerygma of the Primitive Church, and that was proclaimed by people, who had been witnesses of historical events, in which the saving work of God had manifested itself. Cut off from the historical work of Jesus, the "risen Lord" would be but a figment of the imagination of the early Christians. The emphasis laid upon the Jewish character of the Jerusalem community while much needed is overstrained nevertheless by practically denying originality to the first followers of Jesus. Surprising is the author's violent attack on the "anti-Semitism" of the New Testament. In that respect he does not read the New Testament with the historian's eyes, but follows both Nazi and Zionist detractors of the New Testament.

The book is written in a clear, simple and forthright style, and despite its erudition is easily intelligible. One regrets therefore that, probably upon the editor's request, who wanted a book for the general public, the author had to sacrifice all the bibliographical footnotes. The book's value would have been increased considerably if other scholars were given the privilege of profiting from Dr. Grant's vast knowledge of not only American but also European theological literature.

OTTO A. PIPER

The Gospel Message of St. Mark, by R. H. Lightfoot. Oxford, at the Clarendon Press, 1950. Pp. 117. 10s.

With characteristic caution and patient investigation, Professor Lightfoot here takes up selected problems relating to the composition and contents of the Second Gospel. The pendulum has swung far from the days when Mark was thought to be a wholesome antidote to the "theologizing" of the life of Jesus of Nazareth indulged in by John. In this book filled with thought-provoking inter-

pretations, Lightfoot shows, among other things, that Mark 1:1-13 is the real Marcan Prologue and describes the Incarnation. In another chapter he maintains that the chief purpose of this evangelist is to set forth Jesus as the crucified Messiah. Following this lead Lightfoot finds a close connection between the apocalyptic chapter 13 with the ensuing Passion narrative.

In the closing chapters of this slender book the author deals with form criticism and the study of the Gospels, and with the problem of the end of Mark's Gospel. In the former chapter the author evaluates the benefits and extravagances of form criticism. One is happy that he finds it possible to clarify and repudiate his earlier negative judgment of the scanty historical value of the Gospels for our knowledge of Jesus Christ.

Lightfoot also seeks to reinforce his earlier arguments that Mark's Gospel originally closed at 16:8. All that can possibly be said in favor of this opinion appears now to have been said; whether it will be found convincing remains to be seen. The reviewer still finds it impossible to believe that Mark could have concluded his edition of "The Good News" with the words (16:8), *ephoubunto gar* ("for they were afraid").

BRUCE M. METZGER

Studies in Magical Amulets, Chiefly Graeco-Egyptian, by Campbell Bonner. Ann Arbor: The University of Michigan Press, 1950. Pp. xxiv, 334. Plates XXV. \$12.50.

According to Acts 19:18-20 one of the results of Paul's proclamation of the Gospel in Ephesus was the burning of about \$10,000 worth of charms, magical books, and paraphernalia of enchantment. At later dates various Church Fathers, such as Eusebius and Augustine, reiterated pronouncements of synods proscribing the manufacture and use of amulets by professed Christians. The very repetition of these warnings indicates how ineffective ecclesiastical anathemas were in eradicating the deep-seated attachment for magic which is in the average human breast.

Although magical papyri from the ancient world as well as occasional amulets had been published by various scholars, this volume is the first comprehensive treatise on Graeco-Egyptian amulets ever assembled. The work

of many years, Bonner has put other scholars in his debt by this magnificent edition of about four hundred charms of all sorts. Here are medical amulets (for fever, colic, diseases of the eye, scorpion bites, sciatica, and so forth), charms for aggressive magic, for success in love, and for many other human interests. The chapter on "Palestinian, Syrian, and Christian Amulets" is particularly revelatory of the degree to which heretical Christian and Jewish sorcerers formed an amalgam of Biblical names of angels and of God with various elements derived from pagan superstition. Rather surprisingly Bonner has found only one gem which is a relic of Ophite Gnosticism. This has the characteristic divine name, Ialdabaoth (the creative principle of the world), along with Iao Sabaoth, Adonai, and Eloai.

Bonner's painstaking descriptions of the amulets, as well as his interpretative chapters discussing their significance, leave nothing to be desired. Both the New Testament scholar and the early Church historian will find here a first-rate source of information about the beliefs and practices of a sizeable segment of ancient culture.

BRUCE M. METZGER

Patrology, Vol. I, The Beginnings of Patristic Literature, by Johannes Quasten. The Newman Press, Westminster, Md., 1950. Pp. 394. \$5.00.

Professor Johannes Quasten, formerly of the University of Münster, Westphalia, and now of the Catholic University of America, where he teaches Ancient Church History and Christian Archaeology, has proved to be a worthy pupil of the great scholar, Franz Dölger. Since coming to this country in 1938 he has inaugurated two series of useful publications, one entitled *Studies in Christian Antiquity*, and the other (with the collaboration of Joseph C. Plumpe) *Ancient Christian Writers*, a new series of translations of the Fathers. He has now put the English reading public in his debt by publishing the first of four projected volumes dealing on a quite comprehensive scale with Patrology. (Patrology, it may be remarked, is a term sometimes used as a synonym of patristics, but usually it suggests a greater interest in the theology of the Fathers than does the other term.) In fact, this is the first manual of Patrology to be written in our language.

he others (by Bardenhewer, Tixeront, and Cayré) being translations from German and French. There is therefore a distinct advantage in Quasten's work as compared with the translations of the other scholars' treatises in that this one is far more up-to-date and also in the correspondingly greater attention which Quasten pays to English studies and versions of the Fathers.

The present volume covers the Christian authors of the first two centuries, carrying the study down to Irenaeus. Besides giving careful attention to quite extensive bibliographies of each Father, Quasten quotes in English translation numerous excerpts from the doctrinal writings of the Fathers. A careful and judicious analysis is made of the significance of each author or group of authors for the history of the formulation of the major doctrines of the Church. Throughout the volume an attempt is made to bring the modern reader into close contact with the spirit and very words of the ancient writers.

For the student of early Church history as well as of the development of Christian doctrine, Quasten's work is an outstanding contribution. Indeed one may confidently predict that it will be the standard work in the field for many years to come. News has come that the set will also appear in Dutch, French, Italian, and Spanish. Quasten's work is both a symptom of a revived interest in Patrology and, it may be hoped, a prophecy of a still greater renaissance.

BRUCE M. METZGER

Four Views of Time in Ancient Philosophy, by John F. Callahan. Cambridge: Harvard University Press, 1948. Pp. 209. \$3.00.

The problem of time, one of the most important in the history of philosophy, has received quite diverse treatments by different philosophers. It is the merit of the present book that its author singles out four views of time which are representative of four outstanding philosophers of antiquity, as well as highly constructive in themselves and in their influence upon subsequent thought. In fact, solutions of the problem of time are still proposed which go back in essentials to one of these four ancient views, even though the modern philosopher may not be fully aware that his theory is not being offered for the first time.

As would perhaps be expected, the four philosophers selected for comparison are Plato, Aristotle, Plotinus, and Augustine. The author places the view of time held by each of these thinkers within the larger framework of their views of reality as a whole, and the method of philosophical analysis which each believes most proper to the discovery of truth. When this is done, these views of time are found to supplement each other in a most unusual way.

Plato, the first Greek philosopher to discuss the problem of time, uses analogies and metaphors, particularly in his *Timaeus*, to set forth time as a moving image of eternity. Since number, according to Plato, is generated by unity, time imitates the perfect unity of eternity by progression. Time and the universe are inseparable, and time came into being with the ordering of the universe.

For Aristotle, the scientist, metaphors and myths must give way to a scientific definition of time. In beginning his investigation, Aristotle in the Fourth Book of his *Physics* takes up certain difficulties about time. Questions such as, "Does time exist or not?" and "Is the now, which appears to divide the past and the future, always the same or different?" are examined. He continues that though time is not motion, yet it does not seem to take place without motion. Time is the numerable aspect of motion, or the measure of motion according to prior and posterior. Time is made continuous by the now, and is divided at it.

Plotinus, in the seventh treatise of the third *Ennead*, criticizes Aristotle's approach as being too much restricted to a consideration of what time means for the physical philosopher. As metaphysicians we must rather go back to eternity, that life unchanging, ever complete, infinite, absolutely fixed, reposing in the One, and directed towards it. In the hierarchical emanationism of his system, time is the life of the hypostasis, Soul, insofar as Soul is the productive principle of life and motion in the sensible universe. In his own words, time is the "life of Soul actualizing one thought after another."

With Augustine the psychological view of time comes to the fore. Time is an activity of the individual soul by which man measures motion. This activity has a threefold aspect insofar as it considers motion as past, present, and future; namely, memory, attention, and anticipation. Thus in the eleventh book

of his *Confessions*, Augustine suggests that by a sort of non-quantitative "distention of the soul, it has the power in an indivisible present of extending itself into the past by means of memory and into the future by means of anticipation, thereby measuring when its attention transforms anticipation into memory.

Professor Callahan sets forth lucidly and fully the thought of each of these four philosophers, comparing and contrasting the different approaches and characteristic emphases. If any criticism is to be offered, it would be that at times the author makes too sharp a distinction between the Platonic and Aristotelian views of time, by neglecting to take into proper account the poetical language of the Platonic dialogues. The book as a whole, however, can be recommended as a useful exposition of representative philosophies of a subject which is both perennially intriguing as well as elusive of an absolutely satisfying definition.

BRUCE M. METZGER

Forgiveness and Reconciliation: a Study in New Testament Theology, by Vincent Taylor. Macmillan and Co., Limited, St. Martin's Street, London, 1948. Pp. xx + 242. Second Edition. 12s 6d.

This work by the principal of Wesley College in Leeds is a reprint of the second edition of a volume which completes a provocative and significant trilogy on the subject of our Lord's atonement.

In his initial study, *Jesus and His Sacrifice* (1937), Taylor examined the Passion-sayings in the Gospels in the light of Jesus' teaching as a whole and against the background of the leading redemptive ideas in the Old Testament, and came to the conclusion that Jesus regarded his own anticipated death primarily in the sense of a vicarious and representative sacrifice which would bring about a restoration of fellowship between God and man. The second volume, *The Atonement in New Testament Teaching* (1940), attempted to show that the writers of the New Testament did no more than reiterate and develop the declared mind of their Lord concerning his own death.

In the present work the author has sought to relate this understanding of the Atonement

to the "heart of the Christian Gospel"—to the New Testament teaching concerning forgiveness, justification, reconciliation, fellowship, and sanctification. Taylor is aware of the dangers involved in the arbitrary departmentalization of the elements of soteriology, and frequently stresses the essential unity of Christian experience. At the same time, however, he believes that the identification by modern theologians of forgiveness, justification, and reconciliation is an oversimplification which has greatly impoverished our apprehension of the full redemptive significance of the death of Christ. Taylor finds that forgiveness in the New Testament is limited to the remission of sin, and does not embody the wider ramifications attributed to it by modern theology. Reconciliation, on the other hand, is a work of God in restoring men to fellowship with himself, and requires as its essential conditions the remission of sin and the justification of the sinner. This justification cannot be dismissed merely as Paul's version of forgiveness. It is a genuine declaration on God's part that the sinner now stands in a state of righteousness by virtue of his faith-union with Christ. This righteousness of faith is not imputed to him (as in Lutheran theology), nor is it a mere fiction (as it is often charged); on the contrary, it is a real righteousness—a potential righteousness of purpose and intention, rather than the completed righteousness of achievement and perfection. It is thus a righteousness charged with moral dynamic which finds its expression in the Spirit's work of sanctification.

In conclusion, Taylor suggests that that theory which offers the most adequate rationale of the redemptive significance of Christ's atonement is the one which regards it as a work of God in restoring sinful men to fellowship with himself, which in itself is the ultimate proof of his love for the world, as a work accomplished through the life, death, resurrection, and exaltation of Christ, as vicarious, representative, and sacrificial (but not substitutionary), as consummated through faith-union with Christ and issuing in a living fellowship, and finally as meeting both the personal needs of the individual and the communal needs of the Church as the divine society.

While this is a very comprehensive theory of the Atonement and one with which most evangelical Christians would concur, it seems to this reviewer that there are certain im-

portant aspects concerning the atonement of our Lord which do not receive adequate emphasis. There is, for example, very little appreciation for the *Christus Victor* theme so convincingly expounded by G. Aulén. Granted that the death of Christ may most adequately be understood in terms of a divine sacrifice, why should we not go on to point out that the result of that sacrifice, when seen against the background of the resurrection, was a victory over the powers of darkness—that in the death and resurrection of Christ the decisive battle in the war between heaven and hell was fought and won—that these redemptive deeds of God form the turning point in the cosmic struggle of good and evil, and assure us that the ultimate victory is certain? One has the feeling in reading Taylor's books that the resurrection of Christ does not quite assume the full proportions attributed to it by the New Testament writers.

These and other limitations notwithstanding, Vincent Taylor's splendid trilogy on the atonement of Christ has made a distinguished contribution to New Testament theology.

JAMES J. HELLER

*Moravian Theological Seminary
Bethlehem, Pa.*

Priscilla Lydia Sellon, by Thomas Jay Williams. The Society for Promoting Christian Knowledge, London, 1950. Pp. 311. 20s.

The Oxford or Tractarian movement, begun by Keble in 1833, headed up by Newman till his conversion to Romanism in 1845, and thereafter led by Pusey until his death in 1882, produced deep and lasting effects on the Church of England within which it had sprung up. One of these results was the revival among women of conventual life, which had not existed in England since the suppression of the monasteries under Henry VIII in the 16th century. The main inspirer of this revived Anglican monasticism was Pusey himself; and one of the chief leaders in organizing Sisterhoods of Mercy was Priscilla Lydia Sellon, whose life story is dealt with in the present volume.

It is certainly a record of interesting and even impressive achievement. Sister Lydia founded the Society of the Most Holy Trinity in 1848, as a regular conventual order in the

Church of England. Despite considerable opposition she built up her order, and led its members to undertake various humanitarian enterprises—such as nursing the victims of a cholera epidemic in Plymouth, England, helping Florence Nightingale in her work during the Crimean war in 1855-56, and even starting a school for native girls in Hawaii in 1864. Sister Lydia died in 1876 at the age of 54, and was acclaimed by Pusey as "the restorer after three centuries of the religious life in the English Church."

There is, of course, much that is noble and inspiring in such a record as this. But it is open to grave question whether the monastic ideal represents a higher order of Christian sanctification than the dedicated life lived in the world, in what C. K. Chesterton once described as "the splendid worry of being married" and in conducting one's daily round of getting and spending to the glory of God.

NORMAN VICTOR HOPE

So We Believe, So We Pray, by George A. Buttrick. Abingdon-Cokesbury Press, Nashville, Tenn., 1951. Pp. 256. \$2.75.

Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church of New York City, where he succeeded Dr. Henry Sloane Coffin in 1927, has long been regarded as one of the keenest and best-informed interpreters of Christian truth in present day America. His book on "The Parables of Jesus" has become a classic exposition of the Master's parabolic teaching. His Lyman Beecher Lectures, entitled "Jesus came Preaching," have taken their worthy place in a great series of volumes on the preacher's art. In his books "The Christian Fact and Modern Doubt" and "Christ and Man's Dilemma" he has pointed out the urgent relevance of the Christian Gospel to man's present grievous discontents. His volume on "Prayer" has rightly been described by that discriminating critic Dr. Reinhold Niebuhr as "a really great book." In this latest volume "So We Believe, So We Pray," Dr. Buttrick expounds first the Apostles' Creed and then The Lord's Prayer.

This is an interesting and suggestive collocation. The reason for it is explained by Dr. Buttrick thus: "The linking of the two discussions, far from being forced, is in the na-

ture of things: for prayer becomes blind unless nourished by the Faith, and faith dies unless nourished by the Prayer" (p. 8).

As all who are familiar with Dr. Buttrick's books would expect, he shirks no difficulties; for example, he faces up manfully to that puzzling petition in the Lord's Prayer "Lead us not into temptation but deliver us from evil." His fresh expositions are based on sound scholarship, biblical and theological, and enriched by knowledge of literature and by insight into life, gathered through a now lengthening experience in the active Christian ministry. Occasionally, too, his gift of pungent utterance finds expression. For example, on page 126 he says that "preachers are sometimes advised to 'stick to the Gospel,' whatever that phrase may mean. It usually means, for people who use it most, that the sermon must move at astronomical distance from daily trade. It means that the preacher should be content to take an anemic Christianity for a Sabbath airing in an ecclesiastical baby-buggy."

At least two other able Christian preachers have published expositions both of the Apostles' Creed and of the Lord's Prayer. They are the late Dr. J. D. Jones of Bournemouth, England, in his books *Things most surely Believed* and *The Model Prayer*; and Dr. Clarence E. Macartney of Pittsburgh, in his books *Things most surely Believed* and *The Lord's Prayer*. This latest volume of Dr. Buttrick will assuredly take rank with the expositions of those other two pulpit masters.

NORMAN VICTOR HOPE

The Churches in English Fiction, by Andrew L. Drummond; Edgar Backus, Leicester, England, 1950. Pp. 324. 12s 6d.

Doctor Drummond describes this book as "a literary and historical study from the Regency to the present time of British and American fiction"; and what he does is to examine the fiction written during this period to see what light it throws on the Christian religion as embodied in the life of the organized churches of Britain and America.

Beginning with Jane Austen (1775-1817) Dr. Drummond considers first the fiction which deals with the Evangelical party, which at the beginning of the 19th century was in the ascendancy in the Church of

England. From that he goes on to consider the High Church or Tractarian party, led by Keble, Newman, and Pusey, as handled in the fiction of the day. This leads him logically to deal with Roman Catholicism, which enjoyed a "second spring" in England after the Catholic Emancipation Act of 1829 and the conversion of certain High Anglicans, particularly Newman. The Broad Church Movement in the Church of England—as represented by men like Charles Kingsley—next comes in for discussion, and along with it the parallel movement in the U.S.A. represented by Mrs. Deland's novel "John Ward, Preacher."

Dr. Drummond then considers the Church of Scotland as seen through the eyes of such novelists as Sir Walter Scott, and later fiction-writers like George Macdonald and the members of the so-called "Kailyard" School—J. M. Barrie, Ian Maclaren, and S. R. Crockett. The English Free Churches—i.e., the non-Anglican Protestants of England—are then dealt with; and following this, New England Puritanism as reflected in the fiction of Mrs. H. B. Stowe and Oliver Wendell Holmes, Sr. Finally Dr. Drummond adds an Epilogue on the subject of "The Sermon in English Fiction."

In this book Dr. Drummond—hitherto well known as a Church Historian—shows an amazing knowledge of the English and American fiction relevant to his theme, even of novels which are well-nigh forgotten today. And he has assembled, classified, and appraised much material with which historians ought to reckon, in order to obtain a fully-rounded view of the development of the life of the British and American churches during the past century and a half.

Those interested in procuring this book—and they should be many—will be happy to know that it may be obtained from the British Book Center, 122 East 53rd Street, New York 22, N.Y.

NORMAN VICTOR HOPE

Protestant Backgrounds in History, by J. Minton Batten. Abingdon-Cokesbury Press, New York and Nashville, 1951. Pp. 160. \$1.00.

In this book Dr. J. Minton Batten, professor of Church History at the Vanderbilt University School of Religion, presents a rapid review of the story of Christianity

from the Jewish background of the Christian Gospel down to the formation of the World Council of Churches in 1948, with special reference to the growth and development of Protestantism. He has done this work most satisfactorily, supplying not only the basic facts but also a sound, if succinct, interpretation of them. He acknowledges frankly the services which the Roman Catholic Church has rendered to Christian faith and life during its history; but at the same time he points out that because of its autocracy and in general, its departure from the spirit of the New Testament, Protestants cannot seek any reunion with it. Rather, they should and must continue their present efforts at unification among themselves, as exemplified in the modern ecumenical movement.

There seems to be an increasing interest among present-day Protestants in the story of their Church. Dr. Batten's book—moderately priced yet well got up and eminently readable—should be widely used to help satisfy this historical interest, and perhaps stimulate it even further.

NORMAN VICTOR HOPE

Communism, Democracy, and Catholic Power, by Paul Blanshard. The Beacon Press, Boston, 1951. Pp. 340. \$3.50.

In 1949 Mr. Paul Blanshard published his now-famous book, "American Freedom and Catholic Power," in which he presented, with full documentation, the thesis that Roman Catholicism is not merely a system of religious belief, but a totalitarian system of power which is incompatible with the fundamental principles of American democratic freedom. Despite strenuous attempts to ban and boycott it, this "book they couldn't ban" became a non-fiction best-seller: to date over 170,000 copies of it have been sold.

In this latest book, "Communism, Democracy, and Catholic Power," Mr. Blanshard carries his analysis further, and points out the striking parallels between Roman Catholicism and Soviet Communism. To be sure, these two movements are poles apart in their ultimate aims, Romanism exalting the Pope and the hierarchy, Communism glorifying Stalin and the Politburo. But in principle they are much the same: for both are totalitarian systems of power seeking complete

control over virtually the whole of man's life, and seeking it by similar methods.

As readers of Mr. Blanshard's previous book would expect, he not only underlines his thesis, that the Kremlin and the Vatican are "quarreling brothers under the skin," but he carefully develops and documents it. Both Communism and Romanism, he points out, are headed up by men who have never been elected by any representative body of those whom they govern; and they are responsible to nobody but themselves. Both are opposed on principle to the democratic process of free discussion and criticism. Both govern their empire by means of a well-disciplined corps d'élite, and seek absolute domination over their subject-members, particularly in matters of education. Both attempt to achieve their conquests by the technique of boring from within in order to soften up citadels of opposition, and make them ripe for taking over; and neither is over-scrupulous in the methods which it employs in order to realize its aims. Since both Communism and Romanism are thus autocratic systems, they present the same kind of threat to the American democratic way of life.

It has been said that the Br'er Rabbit of contemporary civilization appears to be confronted by only one question: "What kind of authoritarian sauce would he like to be cooked in?" If Americans are to have much other live option than this, argues Mr. Blanshard, they must act with clear-sighted realism and moral courage to protect themselves and their cherished freedom. Against Soviet Communism, they ought to rearm themselves at home, and give all possible aid—through the Marshall Plan, Point Four, etc.—to free nations abroad. Against Romanism, in America itself they should insist on open discussion of the problem presented by clerical totalitarianism, and actively oppose all attempts by the Roman Catholic hierarchy to break down the wall of separation between church and state. In the international sphere America should be wary of any alliances with Catholic parties or governments, because all too often these have been reactionary in their policies and attitudes.

It need hardly be said that Mr. Blanshard in no way seeks to curtail the right of American Catholics to complete freedom of worship. But he concentrates attention on the basic autocracy inherent in both Romanism and Communism as systems of power; and he

does this most dispassionately and objectively. In so doing, as Dr. Henry Sloane Coffin says, he "is rendering the entire free world an inestimable service."

NORMAN VICTOR HOPE

Sons of Adam, by Samuel M. Zwemer. Baker Book House, Grand Rapids, 1951. Pp. 164. \$2.00.

Though Dr. Zwemer is now eighty-four years old he continues to write many articles and publish books. The preface to the present volume is written by another member of our Princeton Seminary faculty, Dr. Emile Caillet. He agrees with Zwemer as against those critics of the Bible who by pitiless analysis and even fine hair-splitting would cast doubt on the Scriptures of the Old Testament.

Zwemer takes a number of the "Sons of Adam" who appear in the Old Testament, interprets them in the light of the New Testament and makes them live in the Divine light of God. Sometimes considering them singly and at other times in combination—like Noah, Daniel and Job together, he brings out unusual facts that should stimulate the thought of anyone who preaches, or for that matter of anyone who loves the Bible.

Samuel Zwemer in his introduction shows that the Bible has been of the warp and woof of much great literature in the past, but even the best writing of our own age can scarcely be understood without constant reference to the Biblical narrative. This short introduction alone should be of great value as it is unique in showing the breadth of reading that the author continues to do even past the age of four score.

Many of the essays are thoughts on a particular phase or incident in the life of the Old Testament character, and all are treated by one of the most original thinkers of our time on Biblical material. He has a natural way of applying the ancient story to our own day, which should be the study of every preacher of the Word. Anyone who plans a series of sermons on Old Testament characters might well have this book at his elbow. Zwemer focuses on the very point of interest with constant humor and common sense. Take, for instance, the title of Chapter XI, "Manasseh: Adam's Bad Boy." Here is excellent reading on every page from one of the great writers of our time.

J. CHRISTY WILSON

Wake Up or Blow Up, by Frank C. Laubach. Fleming H. Revell Co., New York, 1951. Pp. 160. \$2.00.

On the jacket of this latest book by Frank Laubach there appears a cross and an atomic explosion. The theme of the book is simple. It is now one or the other, really follow the way of the Cross and help the underprivileged four-fifths of humanity—or face the threat of total destruction.

We should realize that Frank Laubach probably knows more about the depressed classes of the world than any other American. He has loved them and met them in more than seventy countries. He has taught them to read in over 200 languages. He is himself a living example of what he advocates in this book. In his literacy campaigns and in Christian Missions and in some government projects like President Truman's Point IV, Americans have begun to practice what he advocates—but we have done so little. We have left the hungry and destitute in their misery. But a tremendous change has taken place among this submerged four-fifths of mankind. World Communication has given them the idea that there is a way out. Their despair has changed to desperate determination that they will rise to a decent standard of life.

Where real Christian help has been given people, Laubach calls the results "miraculous." However, we have failed to help the vast majority of mankind and so Communism has stepped in. The desperate underprivileged will grasp at any hope of deliverance. If we do not give them real help they will go over to our enemies.

Increased armaments will not save us. "Never before were Americans giving from a fifth to four-fifths of their income to build up a defense which is bound to grow steadily more dangerous and impossible. That is a bottomless pit." The way of power politics and armament and bombs can not save us. We have one more chance to try on a truly adequate scale the way of Jesus Christ.

Every minister should read the letter on pages 37-39 from a deluded woman who brings together in a few paragraphs many of the false and poisonous ideas which have kept our nation back from the real place of leadership in spiritual as well as temporal things which God has called us to occupy in this world. Certainly it is true that we now face

the issue squarely: "America—lift the world or lose it!"

J. CHRISTY WILSON

Forward Through the Ages, by Basil Mathews. Friendship Press, New York, 1951. Pp. 275. Cloth \$2.75. Paper \$1.50.

It has been a good many years since Friendship Press published Edwin White's "Story of Missions." That book has been very widely used in Mission study groups as a short outline of the spread of Christianity from Apostolic times down to the present. The volume under review by Basil Mathews gives us an up-to-date text for Mission study and general reading which packs an enormous amount of fact in a small book, written to interest the ordinary layman, Minister, or member of the Missionary Society as well as young people to whom the volume is especially directed.

"Forward Through the Ages" covers in outline much of the ground treated by Kenneth Scott Latourette in his recent seven volume work on *The Expansion of Christianity*. The author of that extensive work also wrote a short volume "Anno Domini" covering the same field. While the author of this book acknowledges his indebtedness to Dr. Latourette, his is an independent work based on his own research and worldwide experience over a period of more than forty years spent in studying and teaching this "Most amazing mystery story of all time," the extension to all the world of the Gospel of Jesus Christ and the establishment of His church.

The book is written in informal style, though this seems to be something of a task for the learned author. It is also illustrated by many of the diagram maps for which the Friendship Press is justly famous—these cover the phases of the great story all the way down from the missionary journeys of the Apostle Paul to the world observance of the Day of Prayer, which might also illustrate the meeting of the ecumenical church around the table of our Lord in World Communion.

The story of the Christian advance across the world and down through the ages should be of the most vital interest as a Mission study subject to any individual or group, and here is the textbook. We can only regret

that it comes as the final publication of the Author.

J. CHRISTY WILSON

Conversion and the Poll Tax in Early Islam, by Daniel C. Dennett, Jr. Harvard University Press, Cambridge, 1950. Pp. 128. \$2.50.

This is a technical book and one which will interest only students of early Islam. The ordinary person would consider a careful review of the tax methods practiced by the Moslem conquerors as of little consequence today. It is very important historically, however, as throwing light on the factors which made the Mohammedan conquest one of the most rapid and far-reaching the world has seen.

Julius Wellhausen developed a rather elaborate theory on the early Islamic taxation and concluded that the levy of taxes and tribute on those who did not accept the Moslem faith was a strong economic motive for conversion. The author states in detail the points of Wellhausen's theory and takes issue with some of his conclusions. In general his idea would be that Wellhausen had put too much stress on taxation as a matter of conversion. Though the author does show that where a large portion of the population was excused from taxes because they adopted Islam the government got into serious financial difficulty. This would seem to us to support in general Wellhausen's theory. One thing the author does show clearly is that great differences in the methods of taxation did exist in the widely separated parts of the Moslem empire.

The author began the study of Arabic while an undergraduate in Harvard. He was on the faculty of the American University of Beirut. In 1944 he entered the U.S. diplomatic service in Beirut and unfortunately met his death at the age of thirty-seven in a plane crash in Ethiopia in 1947. Thus America and the world lost a young diplomat and scholar of great promise. This monograph is an important contribution to the subject.

J. CHRISTY WILSON

World Faith in Action, by Charles Tudor Leber, Editor. The Bobbs-Merrill Co., Inc., Indianapolis, 1951. Pp. 345. \$3.00.

Ably edited and comprising the thought and testimony of twelve distinguished Christians, this volume is an anthology on the unified missionary enterprise of Protestant Christianity. In gripping language, the several chapters form a unity of purpose and faith, constituting one of the most formidable reports of modern times on the nature and destiny of the twentieth-century Ecumenical Church. Springing from personal experience on the field and suggestive of that high caliber leadership which Evangelical Christianity continues to draw together, the book is a treatment, massive both by virtue of its spiritual depths and the high degree of precision which despite the absence of conventional scholarly forms the contributors have been able to achieve.

Dr. Leber of the Board of Foreign Missions of the Presbyterian Church, U.S.A., in an inspiring and informative style contributes the first chapter, "What Too Many People Don't Know"; anecdotal and alive to the contemporary world situation this essay sheds a flood of light on the meaning, objectives, and promise of the Ecumenical movement, the World Council of Churches, and the global strategy of missions. In the final chapter, "The Decisive Encounter," Dr. Norman Goodall, a Secretary of the International Missionary Council, offers an analysis projecting a living picture of the international and inter-cultural impact of the Church; he points out in a sober sermonic vein how the presence of Jesus brings out of men not only the best, but also the worst. Also universal in its outlook is the chapter on "Literacy: The Problem And Its Challenge," from the pen of Dr. Frank C. Laubach; speaking in behalf of the world's billion illiterates this veteran apostle reaffirms his view that a door of opportunity has been drawn wide open through the campaign for literacy which today calls upon Christians to dare like those of the first Pentecost.

Although equally steeped in Ecumenical thought, the remaining nine chapters are of a more specialized character and deal with particular continents and regions. Dr. W. A. Visser't Hooft, General Secretary of the World Council of Churches, writes under the heading, "Europe: Survival or Renewal?," a penetrating chapter on that part of the world which since the day of Constantine the Great has been the Christian continent par excellence; Dr. Visser't Hooft describes the

new forces in Europe and shows that in spite of the weight of the decrepit and anachronistic elements in European life, the movement of rejuvenation continues to exert its reforming and transforming influence in many realms. "Africa in Revolution," the essay by Dr. Emory Ross, Secretary of the African Committee of the National Council of Churches, affirms that Western Christianity led the initial, most penetrating and disruptive assault upon the communal-animistic structure of African society; Dr. Ross also contends that the terrible and unprecedented dis-equilibrium of Africa is a direct challenge to Christians today. In "Latin-America Tomorrow," Dr. W. Stanley Rycroft, Secretary of the Board of Foreign Missions of the Presbyterian Church, U.S.A., defines Roman Catholicism in Latin America as an ecclesiastic system, upheld by a priesthood, clerical power in political life, and widespread superstition and medieval magic, all of which are contrary to the mind of Christ; the treatment is objective and points out that despite many obstacles Protestantism is growing and that Evangelical consciousness is making remarkable progress.

The six remaining chapters are on vast regions or important countries which exercise a constitutive role in the over-all strategy of the Church. The contributions are by three distinguished writers who are native to the scene on which they write, and three others who also rank as outstanding authorities. In the first category, falls the chapter designated "The Strength of the Nation" by Dr. Roswell P. Barnes, Secretary of the Division of Christian Life and Work in the National Council of Churches, giving a much needed description of that ecclesiastical structure which has recently come into being and manifests the unity of the American Protestant churches. "A Japanese Story" forms the topic of Mrs. Tamaki Uemura's report on Japan; an eminent Japanese Christian, Dr. Uemura is a gifted writer and her thoughtful paper provides a brilliant insight into the making and vitality of Japanese Christianity. Dr. Rajah B. Manikam of India, Joint Secretary, for East Asia, of the IMC and WCC, writes a highly illuminating article on "India and Pakistan: The Price of Their Freedom," which we heartily recommend to all who desire a first-hand and well informed account of Christianity in the great Indo-Pakistan subcontinent.

Impressive in their own way and therefore singled out for final citation in this review are the three presentations of Dr. Glora M. Wysner, "Faith and Fear in the Near East"; Dr. Charles W. Ranson, "There are Many Christians in Asia"; and Dr. Theodore F. Romig, "The Agony of China." Dr. Wysner, a Secretary of the IMC with special competence in the Islamic and Near Eastern fields, points out that the Christian, when understood, is usually welcomed in the Moslem world and that the Christian Church is active in the midst of the conflict in the region under consideration. Dr. Ranson, General Secretary of the IMC, develops his theme with the help of deep knowledge and intimate contact with Asia's peoples and shows that the Christian hope for Asia rests not on the historical situation in which the Christians of that continent find themselves today, but on something that transcends history, namely God's revelation in Christ of the destiny of man and the hope of a kingdom which cannot be shaken. Dr. Romig, formerly a missionary in China where he was born, and now Associate Professor of Missions at McCormick Seminary, reviews modern developments in China and expresses the hope that the Christians of that country will resist to the end the temptation of anti-religious Communism.

Taken all in all, with its lucid approach, fidelity to purpose, select bibliography, and above all, its interpretative style, this volume provides fascinating reading and deserves to serve as a choice text for pertinent courses in university, college, and seminary.

EDWARD J. JURJI

India, Pakistan, Ceylon, W. Norman Brown, Editor. Cornell University Press, Ithaca, 1951. Pp. 234. \$3.00.

The editor of this symposium, who is Professor of Sanskrit and Chairman of the South Asia Regional Studies at the University of Pennsylvania, is also the author of five of its chapters, namely, those dealing with dancing, music, and drama; architecture; sculpture and painting; religion and philosophy; and archeology. Eight other experts in the culture of India, Pakistan, and Ceylon contribute the remaining part of the book. Included in this are two authoritative essays on languages and literature from the pen of Professor Murray B. Emeneau of the University

of California. There are notable contributions also by William F. Christians, Daniel Thornher, Marian W. Smith, Ludwik Sternbach, Walter E. Clark, Holden Furber, and G. P. Malalasekera on land, economic development, anthropology and sociology, law, history, British rule, and the period since these countries attained independence.

The purpose of the book, the separate chapters of which were originally written for the recent edition of the *Encyclopedia Americana*, is partly to give the background of the startling political changes which have recently taken place in the area under discussion. Students of the field will undoubtedly find the volume exceedingly informative and valuable.

EDWARD J. JURJI

A History of the Crusades, Vol. I, by Steven Runciman. Cambridge University Press, New York, 1951. Pp. 377. 25s net.

Written in the clear, simple narrative, interpretative, and generally impressive style of a professional historian, this book is the first of a projected trilogy dealing with the Crusades. In this first volume, Mr. Runciman considers the First Crusade and the foundation of the kingdom of Jerusalem. The second volume will give a history of the kingdom of Jerusalem, describe relations with peoples of the Near East, and depict the Crusades of the twelfth century. The third volume will be devoted to the kingdom of Acre and the later Crusades.

The author is of the opinion that the Crusades form a central fact in medieval history; this thesis is convincingly developed despite the old controversy whether the Crusades were the most romantic adventure of Christendom or the last of the barbarian invasions.

That the whole subject which is here presented in scholarly fashion is timely and crucial, its medieval character notwithstanding, few will dispute. Involved is the question of the relationship between Christianity and the non-Christian world, together with the task of Christians among those of other faiths; and that is one good reason why this book is brought to the attention of everyone concerned with its great theme.

EDWARD J. JURJI

The Christian in Philosophy, by J. V. Langmead Casserley. Charles Scribner's Sons, 1951. Pp. 266. \$2.75.

The Rector of Mamhead who has lectured in sociology at Union College, Exeter, aims to show in these pages that there is a Christian way of philosophizing, and to indicate what method a specifically and recognizably Christian form of philosophy must adopt in facing up to its problems. He does not waste any time arguing about the possibility of a Christian philosophy. His initial position is that Christian philosophy necessarily appears wherever and whenever a Christian begins to think, other alternatives being either a philosophical type of man who is not a Christian at all, or a Christian utterly deprived of philosophical tastes, gifts, and temperament. The author might well have added that should the Christian purposely shun philosophy, others would step into the realm thus abandoned, and proceed to provide his contemporaries with non-Christian views of the landscape of reality. Thus a wild growth of ideologies promising a harvest of bitter fruits, as was the case in Germany when an exclusive Evangelical Lutheranism abandoned the field to Hitler. We heartily agree with the author that "the defence of philosophy and the defence of revealed religion may well turn out to be a common struggle." (p. 14)

The book is divided into two parts. Part One aims at presenting the past record of the Christian in philosophy with special attention to his contribution to Western philosophical thought. Having thus brought out essential and perennial issues involved in Christian philosophy, the author proceeds to examine them in Part Two, showing the present opportunity of the Christian in philosophy. These issues are essentially focussed around the range and function of language, the nature of metaphysics, its validity and possibility, and the problems raised by the modern preoccupations with the philosophy of history. The reader is finally brought to the meeting place of secular and religious thought where the function of the Christian philosopher is clarified. It then appears that this function is not primarily apologetic, but rather interpretative. As such moreover it has real contributions to make to Christian theology, to Christian apologetics, to "pure" philosophy, and to the cultural crisis of our time.

There are deep insights in this book of an essentially Augustinian inspiration, beginning with the special section on Augustine himself (I, vii, pp. 43-47). We further appreciate a genuine notion of "existentialism," based on "the belief that man does not achieve knowledge by being a mere spectator of reality" (II, 3, p. 45). In the same vein the first two chapters of the second part state the problem of the Christian philosopher objectively, then subjectively, and this is done with both comprehension and penetration.

With due consideration for the author's warning that the historical survey would of necessity be sketchy and selective, it must be admitted that this first part of the book is disappointing. Not only is philosophy isolated from cultural patterns, which are simply being ignored, but Christian philosophy itself is from the outset isolated from the wider philosophical patterns, also ignored. No attempt is made to show what were the main presuppositions, conclusions and resulting frames of mind with which Christian truth was to be met. There was a Platonic approach, for instance; and there was an Aristotelian approach. We cannot understand Aquinas without realizing that he met his main problem by dealing with Augustine very much in the same way as Aristotle dealt with Plato. Of this original Aristotelian critique of Plato which truly dominates the scene, nothing is said. Whenever Plato, Aristotle, or the stoics are mentioned, we begin to go back and forth with reference to special points which then lose meaning and significance for want of a general structure of reference. As a result most debatable statements are made; for instance about Plato's idea of "God" (p. 61), or Aquinas' merely conceptual sense of God (pp. 63-65). The denunciation of Thomas' misunderstanding and rejection of the ontological argument is weakened accordingly and becomes practically polemical. Again, while it is true that the *Cogito ergo sum* happened to echo Augustine and must be read in part in a Platonic context—but then, why?—it is a novelty to see Descartes singled out as the great XVIIth century continuator of an existential Augustinian tradition on its way to Kierkegaard (p. 50). What about his younger contemporary Pascal, the greatest Augustinian of modern times who, precisely from that same existential point of view, must be defined in terms of a contrast to Descartes? He must wait some one hundred

pages for a rapid mention (p. 149) utterly unrelated to the main argument (the name of Malebranche is twice misspelt, pp. 50, 264). Limiting ourselves to a last illustration, we had been promised that "history" would be one of the keywords of this book. Yet the author calmly states (p. 67) that "apart from the oracular mutterings of the twelfth-century Joachim of Flora," there is "nothing whatever" until the eighteenth century Vico whom he quotes ten times, once in more than four pages. Not even Bishop Bossuet's monumental *Discourse on Universal History*, one of the great classics of Christian history, succeeds in drawing the author's attention.

These are serious strictures, to say the least. But further, one immediately thinks of an outstanding book published in Europe four years ago on exactly the same subject, namely *The Condition of the Christian Philosopher*, by Professor Mehl of the School of Religion of the University of Strasbourg—Albert Schweitzer's school. This work—among others also ignored—has received a wide hearing on both sides of the Atlantic. Yet no mention of it is made by the author of *The Christian in Philosophy*. Surely this is carrying one's insularism too far.

EMILE CAILLIET

Pastoral Counseling, Its Theory and Practice, by Carroll A. Wise. Harper and Brothers, New York, 1951. Pp. 231. \$2.75.

Professor Wise of Garrett Biblical Institute has concentrated his long experience in the practice and teaching of counseling within the pages of this book. He is a respected authority in the field of psychology and in the work of the pastoral ministry. In this volume one will find a sound definition of and a clear statement on the processes of counseling. Dr. Wise thinks of counseling as the provision of ways for God to work in human personality so as to effect a cure. He believes that counseling is the most important function of the ministry, and that the minister must understand and employ the dynamic forces of personality. His relation to persons is superior to that of the doctor to his patient, and therefore he must know more about personality than the medical man and the psychologist. The Christian faith is here related to psychological processes which are experi-

enced in grief, illness, marital problems, economic and religious problems in a masterful way.

It is this reviewer's opinion that this volume will become a standard text in the field and that it will be used by many theological seminaries in their courses on pastoral counseling. A wide reading of this book by ministers may cause them to see that the pastoral ministry, or the effecting of the person-to-person relationship in the spirit of *agape*, is the most important task given to men to perform.

E. G. HOMRIGHAUSEN

The Christian Pastor, by ^wAyne E. Oates. Philadelphia, Westminster Press, 1951. Pp. 171. \$3.00.

This book is written by the Assistant Professor of the Psychology of Religion in Southern Baptist Theological Seminary in Louisville, Kentucky. Dr. Oates is one of those younger Christian leaders who has concerned himself with the relation of theology to pastoral care. In the Seminary in which he teaches, he directs clinical work for pastors in cooperation with Norton Memorial Infirmary Psychiatric Clinic, the General Hospital, the Central State Hospital, the Kentucky State Hospital (Danville), the Missouri Baptist Hospital (St. Louis), and the North Carolina Baptist Hospital (Winston-Salem, North Carolina).

Yet, as one reads this first book by Dr. Oates, he notices that it is not a highly technical book, although the author is an expert in clinical matters. The first part of the book deals with the pastoral task, and the second part deals with pastoral methods. One chapter treats the pastor's ministry in times of crisis: birth, conversion, vocational choice, marriage, illness, bereavement and death. The chapter on the symbolic role of the pastor is indeed excellent. In it the pastor is set forth (and with appropriate texts!) as a representative of God, a reminder of Jesus, an instrument of the Holy Spirit, and a representative of a specific Church. Other chapters deal with the personal qualifications of the pastor, and the total task of the minister.

In the second part which treats of pastoral methods, some wise writing indicates how pastors must take many factors into account to make proper approaches to persons. The

time element, the age level, the social situation, the cultural pattern must all be carefully taken into account. Levels of pastoral care range from friendship on through comfort, confession, teaching and counseling. Counseling is carefully described and its basic elements wisely considered. The last chapter sets forth how pastors may become members of teams of counselors in their communities. The pastor who wants specific help on referrals will find here all he needs to know.

The Appendices (1) list the institutions which now provide clinical pastoral training, (2) describe the kind of records pastors may use in their work, and (3) provide an outline of study with a choice bibliography for those who may wish to pursue this matter further.

Of all the books now coming from the presses on the matter of counseling and pastor care, this one combines in an unusual way the pastoral and the clinical. Dr. Oates writes with the pastor in mind. He seeks to restore the place of the Christian pastor by revealing afresh the nature and resources of his work. Dr. Oates himself is a pastor and as such his book is definitely oriented towards the Christian faith and fellowship.

E. G. HOMRIGHAUSEN

Christ and Community, by Gilbert A. Beaver. New York Association Press, 1950. Pp. 367. \$3.00.

This book seeks to provide a background and amplification of the fellowship movement in our day. The explanatory sub-title of this book is: "an exploration of cooperative fellowship (Koinonia)." Those who are interested in the cell, or in the rehabilitation of fellowship among men will be deeply interested in this book. Beaver discusses the dream of human brotherhood which has never become an actuality in history. The book may be termed a guide to the building of "the Great Society."

The philosophy of the Great Society, according to Beaver, is set within the context of the character of God "whose nature is Creative Reason and Creative Love." Beaver has much to say about Jesus' teachings and way of life, and he regards them as the principles of the Beloved Society. He shows clearly the social nature of redemption, and he contends that this way of social redemption is not only the need of the hour but that

it is attainable. It can be achieved if men will follow the principles. Fundamentally this kind of community, or koinonia, can be implemented in rural areas as well as in the whole world.

The author is not a theorist; he has applied these principles in his own farm home community in New York State. He went to the farm after serving as a Y.M.C.A. secretary for the schools and colleges of Pennsylvania. He was associated with John R. Mott. He has moved about in international student circles. His home is a place where religious leaders and students from all lands and conditions meet.

An extended discussion of this book, with its four parts, twenty-five chapters and over twenty-five pages of Notes and Acknowledgements is impossible within the range of this review. Nor is it possible to enter into discussion with Dr. Beaver on the whole conception and implementation of community which is here set forth. Suffice it to say that this is a scholarly study upon a timely subject and it is infused with the concern of a crusader. Sometimes the reader is overwhelmed with details and quotations. The range of the author's reading is astonishing. The accumulations of a long period of careful reading are here made available. The book is possibly too rich, too embellished with quotations, too detailed to be widely read.

Of course, the great problems still remain: How do we get this Koinonia? Is it possible in this kind of a world of sinful men? Yet, in spite of all the questions which may be raised, the author makes his reader realize that the Koinonia is inherent in the Christian faith, and therefore, it dare not be made the interest of only a few "peculiar people."

E. G. HOMRIGHAUSEN

Self-Understanding, by Seward Hiltner. New York, Scribner's, 1951. Pp. 224. \$2.75.

Seward Hiltner has all the qualifications necessary to write an adequate book on self-understanding. For years he was executive secretary of the Department of Pastoral Services of the former Federal Council of the Churches of Christ in America. He has engaged in clinical work, and for eighteen years has made a thorough study of the relation of religion to health and to human

personality. He is now Associate Professor of Pastoral Theology in the Federated Faculty of the University of Chicago.

Hiltner maintains that self-understanding is no longer the "luxury for a few philosophers and saints; it is now a necessity for psychological survival." This book is based upon the belief that self-understanding is not only necessary for everyone, but especially essential for those who would help others to understand themselves. The counselor must understand himself, his limitations, and his potentialities, if he would constructively help others. Persons with difficulties must be helped to see what it is that binds them, and what it is that can release them from the bondage of anxiety, guilt and frustration, which alienated them not only from their fellows and from God, but also from themselves and their own creative capacities.

The several chapters contain many case studies. Such subjects as dated emotions, clear perceptions, emotional tensions, knotty consciences, freedom, sex, social adjustments, bereavement, old age, and death are treated with clarity and relevance. If one were to select the key concept which Hiltner uses as a constant sextant, it may be described as one's attitude toward his personal history, or his comprehension of what he is in the light of how he has become that way. It is Hiltner's thesis that if we would "understand ourselves at all we need a particular kind of attitude or approach both from our scientific knowledge and our religious aspiration." Both religionists and psychiatrists can contribute toward this self-understanding.

Hiltner holds to the existence of "cussedness and human sin" in personal life. But while there is an "inner darkness" in man, there is also "an inner light." It is the business of the wise counselor to help provide the ways and means by which the daily miracle of life-transformation may take place through the insight which religion can give. Even those who have become habitual Christians may need to be born again into the full dimensions of life. "A dogma may become a living faith."

There is much in this book of practical help for the minister and layman. Here and there one will find illustrations taken from the Bible. There is no doubt but that this book will serve to make ministers good

pastors, and laymen in the Churches good priests unto their fellowmen.

E. G. HOMRIGHAUSEN

Anointed to Preach, by Clovis G. Chappell. Abingdon-Cokesbury, New York, 1951. Pp. 124. \$1.50.

At the conclusion of an unusually popular and active ministry, spent in eight different American cities, and after the publication of at least twenty-five books of sermons, Clovis Chappell has set down in six chapters his reflections upon preaching. The appearance of a book on preaching with so distinctive a caption and from the pen of one who is rightly designated a veteran, has created more than passing interest.

The writer begins with the preacher's call, the validity and necessity of which he illustrates from his own personal experience. Then he emphasizes the fact that this call is a "call to preach." The sermon comes into focus as the vehicle, and the author enumerates the characteristics of a good sermon: interesting, positive, encouraging, and decisive. Under the title "Our Finest Hour," Dr. Chappell gives a chapter on worship. Then he concludes with a section on "Keeping Fit," an appeal for a well-rounded pastor's life—cultivation of mind, body, and religious experience.

This book is clear, compact, and rather well illustrated, but it does not escape the severe indictment that "it is just another book on preaching." To the extent to which it bears a personal testimony, it is interesting, but on the whole it is a superficial treatment of a tremendous subject. And what is more disappointing, the experience of the years has seemingly not given the writer a chastened perspective from and by which to supply directives to our preaching in a new and exacting age. With the exception of a few intermittent publications on this subject that have appeared through the years, one is led more and more to endorse Francis Peabody's judgment when Dean Sperry solicited from him some advice as he grappled with the Yale Lectures: "But what are you going to say? Phillips Brooks said all that can be said about preaching, and all that needs to be said, long ago."

DONALD MACLEOD

Teach Us to Pray, by W. E. Sangster. Epworth Press, London, 1951. Pp. 32. 2s 6d.

Few writers on subjects related to the field of preaching and pastoral work have placed us more in his debt than W. E. Sangster, minister of Central Hall, Westminster, London. His two volumes, *The Craft of Sermon Illustration* and *The Craft of Sermon Construction*, introduced Dr. Sangster to us as one of the most helpful and proficient writers in a field that would appear now to be fully exhausted.

Teach Us to Pray is a little book of brief talks on prayer. It deals not so much with the traditional and perennial problems, but with the practice of prayer. There are eight chapters, each of which deals with some particular aspect of a high strategy in prayer. The suggestions are simple, but are made singularly arresting by fresh and original insights and observations. Beginning with our contemporary neglect of prayer, Dr. Sangster goes on to caution us against a sincerity in prayer that is "sicklied o'er with the pale cast" of selfishness that renders the prayer unholy. He warns against undue emphasis upon feeling, because the end of prayer is not "emotion" but "being." The four succeeding talks give instruction concerning wandering thoughts, prayer planning, guidance, and intercession. The series concludes with a talk on meditation in which the difference between this art and prayer is clearly shown.

The author supplies a short bibliography for further study. His selections are good, but one wonders why he omits such classic works on prayer as G. A. Buttrick's *Prayer* and Georgia Harkness' *Prayer and the Common Life*.

DONALD MACLEOD

Dialogues on Eloquence, by François Fénelon. Trans. by Wilbur Samuel Howell. Princeton University Press, Princeton, N.J., 1951. Pp. 160. \$3.00.

Edwin C. Dargan in his *History of Preaching* describes *Dialogues on Eloquence* "as containing Fénelon's best thought on eloquence, especially preaching." And in this tribute he reiterates Professor W. C. Wilkinson's earlier appraisal: "Few wiser words have ever been spoken on the subject of ora-

tory than are to be found in his [*Fénelon Dialogues on Eloquence*] (*French Classics in English*).

It is encouraging, therefore, that our contemporary and growing literature of the history of preaching is being supplemented by the special interests of competent writers in related fields. Already this year, Katherine Day Little (Harper—1951) has given us the results of her research into the life of Fénelon as a mystic, although she does not overlook his keen perception as a political theorist, literary critic and philosopher.

More recently Professor Wilbur S. Howell of Princeton University has placed us all in his debt with the publication of a new translation of Fénelon's *Dialogues on Eloquence*. In a scholarly and carefully annotated introduction of fifty-three pages, the translator presents a helpful picture of the scope of the *Dialogues*, and of Fénelon's astute strategy in contradicting the system of rhetoric taught by Ramus and Talaeus in the 16th century and revised by Arnauld some years later. In an attempt to supply the most authentic translation, Dr. Howell used the text of the first Paris and the Versailles editions and safeguarded the accuracy of his script by careful comparisons with the three English translations by Stevenson, Jenour, and Eales.

The *Dialogues* are three in number and present various facets of Fénelon's rhetorical doctrine. The first discredits eloquence that is ostentation and supports the contention that the true aim of all eloquence is to instruct and to lift the morals of the listener. The second shows that in order to achieve this end the orator must appeal to the reason, imagination, and feeling (*prouver, peindre, et toucher*). The third deals with the interpretation of Scripture. Here he shows the influence of Augustine's *On Christian Teaching*, except in that he discounts the allegorical method of interpretation of Scripture. Finally, he gives advice on panegyrics and concludes with a quotation from Jerome: "Be not a declaimer, but a true teacher of the mysteries of God."

The value of Professor Howell's translation cannot be too highly estimated. To the teacher of preaching, he has given an authentic translation of a work that "discusses with erudition and eloquence the permanent issues of literary art." Here one finds definitions of the art of communication, principles of interpretation, and persuasion, and, in

classic prose, the aims and prerequisites of effective preaching.

DONALD MACLEOD

With Singleness of Heart, by Gerald Kennedy. Harper & Brothers, New York, 1951. Pp. 157. \$2.00.

To a growing list of books dealing with preaching and the pastoral aspects of the Christian ministry, Gerald Kennedy adds another in which he presents the positive side of the pastoral office. Here one finds an honest appraisal of the role of the modern pastor and some telling precepts by which this high responsibility can be fulfilled adequately and effectively. Given originally as the Slover Lectures at Southwestern University in 1950, happily these chapters are now available to a wider public.

Bishop Kennedy pleads at the outset for "singleness of mind" as an indispensable qualification for anyone who would assume the pastoral office today. Through this state of mind, not only are positive contributions made, but assuredly is it a guarantee against aimlessness and wasted energies. To be captured by a single authority means commitment, and the efficacy of the former is proportionate to the depth and quality of the latter.

In the modern world, Bishop Kennedy asserts, the Christian minister exercises seven great functions: Critic, Pastor, Evangelist, Revealer, Repairer, and Leader. In each instance the author presents the exigencies of the contemporary situation and defines the message and strategy most adequate and relevant to the need. As Critic, he sees the minister directing a word of judgment to an age which has lost its "keystone loyalty." In the Pastor, he sees one who faces real life and, devoid of all disillusionment, becomes the messenger of help. As Evangelist, the minister pronounces the historic fact that God has acted, and hence the Christian witness is one of urgency and unrivalled opportunity. As Revealer and Repairer, he addresses himself to a broken world as the expression of the Gospel he promotes. The final chapter, the role of the minister as leader, is more practical and contains in fine expression many "common sense" principles and directives.

There are several emphases, however, that this reviewer missed in this otherwise help-

ful treatise. One feels that the pastoral office cannot be seen in clear perspective without an adequate doctrine of the Christian ministry as its theological sanction. "Singleness of mind," however admirable and necessary, is after all merely one qualification, but has postulates of singular importance that are omitted only at any writer's peril. And further, in the development of the author's thesis: What is the real difference if any, between revealer and priest? Why is not the sacramental aspect of the ministry clearly defined? And, what is equally strange, there is no mention of worship upon which the quality and efficacy of pastoral ministrations depend.

Bishop Kennedy is a wide and varied reader and an interesting writer. Although his book, "Have This Mind," appears to be his best contribution to date, yet no one can read this present volume without a deeper sense of the importance of the pastoral office and a new concern for its effectiveness.

DONALD MACLEOD

These Found the Way, by David Wesley Soper. Philadelphia, Westminster Press, 1951. Pp. 175. \$2.50.

In times in which the trunk roads of faith seem to point invariably Romeward, the appearance of Dr. Soper's book is indeed timely, and for this reason alone it deserves acclaim, as well as for the splendid merits of its own. Here are the intimate records of the spiritual struggles of thirteen persons who discovered finally in Protestant Christianity the meaning of existence and a way by which to live. Each case is unique, not only in its starting point, but in the mileposts that led eventually to Christ. Yet each has a common characteristic—an act of self-surrender as the turning point from a negative existence to the affirmation of a great faith.

It is difficult to appraise fairly a symposium, especially when the content is so personal. Yet Dr. Soper's care in and variety of selection assist the reviewer immeasurably. He sustains interest by the pertinence of his character struggles to the contemporary scene. The converts have come from Communism, Judaism, Roman Catholicism, atheism, rationalism, doubt, suffering, and alcoholism. And these candid snapshots of faith

give an emphatic insight into the nature of the intellectual and spiritual complexities in which so many contemporary individuals are involved.

This book makes interesting reading for anyone, but is of special value to the pastor and preacher. No one can read these chapters—for example, the story of Chad Walsh—without realizing afresh the vital relevance

of the Christian witness to this generation and how frequently the fulness of Protestant Christianity has been either underestimated or overlooked. Dr. Soper has done for us a distinct service in giving us this volume. No preacher can read it and fail to reexamine the aim and effectiveness of his message and work.

DONALD MACLEOD

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